

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

VOL. LXXII

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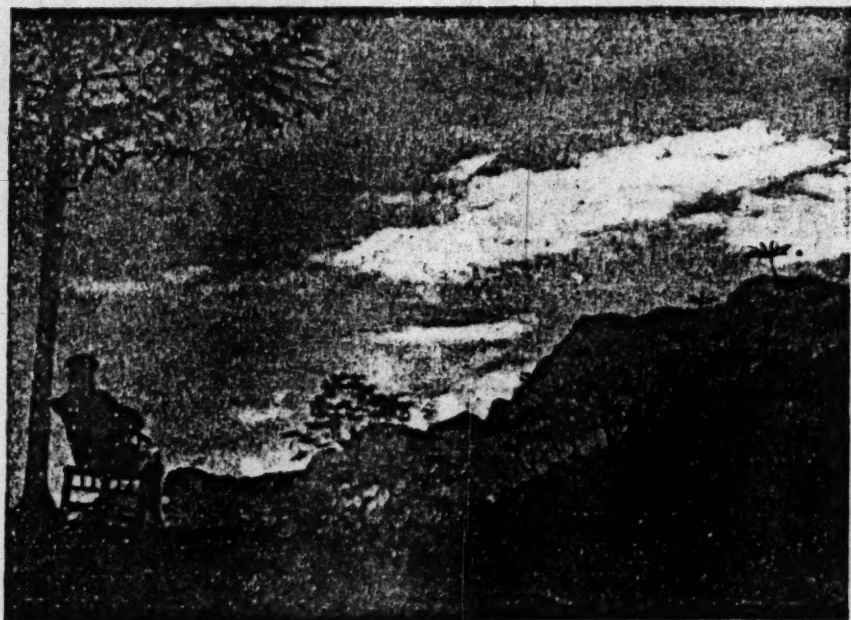
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Student Omei Seminar 1940



The "Golden Peak"—from the Door of Seminar Lodge



Some of the Student Seminar—Looking from Seminar Lodge toward the "Golden Peak."

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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VOL. LXXII

March, 1941

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EDITORIAL

THE WORK CONTINUES

It is planned to publish the instalments of Christian Activities in War-Torn China at half-yearly intervals, in the March and September issues. The sixth instalment in this issue shows that the spirit of Christian workers in China is continuing to be very high in spite of various trials and dangers that they face. Relief work throughout China is still being carried on extensively by many church groups and it is gratifying to note that funds for this purpose are still coming from the U.S.A. and Britain despite the other appeals occasioned by the European War. Undoubtedly the work amongst children and the measures for rehabilitation are very worthwhile Christian activities. Quite clearly the various Christian organizations are developing and improving their work in the West and South-west, and the reports about the response to evangelistic campaigns in these areas are quite thrilling. As these months of conflict stretch out new difficulties arise, and one of recent months has been the great increase in the cost of living. Yet evangelistic workers, medical workers and educational workers are united in their determination to show forth faithfully and boldly the way of life as proclaimed by Jesus. Study of the Christian doctrine is being continued, and we append herewith one statement recently drawn up by a missionary who is striving to bring Christian principles to bear on international affairs.

.....

A CHRISTIAN BASIS FOR CO-OPERATION AMONG CHRISTIANS OF ALL NATIONS

We cannot expect nations to understand each other and co-operate and perhaps unite if Christians themselves do not do so. The following is offered as a set of rather obvious principles on which Christians may spiritually unite.

A truly Christian basis for co-operation must be at least:

1. **Inclusive** of all nations as one family under God. Therefore, *supra*-national. Any narrow nationalism, limited to one nation or group of nations at the expense of others, is un-Christian and inadequate for our dwindling world.

2. **Humble**. Humility and confession of one's own sins is the primary condition for breaking down spiritual barriers. Our Western nations, in particular, have sinned far too much to be able to sit in judgment on others. Which one, for instance, can cast the first stone at Japan? "Judge not, that ye be not judged."

3. **Loving** to all individuals, good or bad, friend or enemy. Each is a child of our Heavenly Father. So did Jesus teach and live.

4. **Righteous**. The last point must not be interpreted to mean a compromising with evil, or co-operation with injustice, whether at home or abroad. The true follower of Christ will remain loving toward the individual caught in the system, while uncompromisingly opposed to the inhuman system itself. "Seek ye first the Kingdom....and its righteousness."

5. **Courageous**. "Fear ye not them who kill the body....." What are the principles which we will not sacrifice, though it cost us our lives? Jesus' death clearly teaches us that there are times when a man, even a young man with all life before him, can accomplish more spiritually by the manner and cause of his death, than by a lifetime of work for the same cause. We believe in the victory of the spirit.

6. **Not without a definite plan**. A study of the gospels shows us that Jesus had a carefully worked out plan of life, of preaching campaigns, of disciple training and even for his death. He chose the weapons with which to fight and the spiritual battleground on which victory was to be surely his. Our plan must be on the high spiritual level which will command the loyalties of all true Christians. It may include, but must not be confined to, organization, doctrine, finance. These must be made to serve our spiritual union and not to stand in its way.

7. **Intelligent**. It should enlist all the best that science, economics and every branch of learning can bring to the solution of international problems and to the establishment of the international counterpart of the Kingdom of God.

The above statement has been drawn up by a Missionary who has worked in China for over 25 years, and has spent the last three years in Occupied Territory. The statement has been considered by the Shanghai F.O.R. and approved by them.

It is humbly offered as a starting point for discussions in Christian groups, with the hope that it may stimulate thinking towards a real Christian international platform, or manifesto.

What Makes a College Christian*

FRANCIS C. M. WEI

THIS is a problem of paramount importance for our college and this present paper deals with it from the point of view of college administration.

As stated for many years in our College catalog and as it was presented to the Ministry of Education for the registration of the College, the purpose of the College is "to provide for the youth of China a college education of high standards with a view to developing character and intellectual capacity in the students in order that they may be loyal and useful citizens of China and may be prepared to aid in building up and strengthening their respective communities along moral, intellectual, physical and humanitarian lines, and to promote the general purpose had in mind by each of the several missionary societies founded the Institution." This statement was formulated by the Board of Founders in New York with legal advice and was translated literally into Chinese for presentation to the Government for recognition, and it was with this statement of our purpose that the College has been registered as a university under the Chinese Ministry of Education.

Before the question of the registration with the Government was raised fifteen years ago, no one ever asked explicitly about the purpose of the College, which was a Christian college founded as part of the Christian movement in China. As far as the Government is concerned the College is an educational institution and it is its educational efficiency and standards that concern the Government. Along this line we comply entirely with Government regulations. But let us note particularly the last clause in the statement of our purpose which reads: "to promote the general purpose had in mind by each of the several missionary societies." What does this imply?

It implies that the College is founded as a part of the Christian movement in China to spread Christianity among the Chinese, to supply the churches with clerical and lay leadership for the various departments of Church activities, to help to formulate an intelligent and reasonable policy for the program of christianising life in China, both individual and social, as an integral part of the promotion of Christian culture in the world, and to try to think through problems confronting Christendom in the present day world. Our function is both ministerial and prophetic. We have to help to carry on the work of the Churches in China and to lead Christian thinking in the country.

In fulfilling this function we have many difficulties, of which Government regulations for educational institutions on private support are not the most serious one. Indeed, according to these regulations,

*Last term the Hua Chung Faculty Christian Fellowship held its first meeting of the year in the form of an afternoon conference on the general topic "What makes a college Christian?" Three short papers by President Wei, Professor Anderson and Dean Hwang introduced the subject from the points of view of administration, religious activities, and general educational results respectively, and these papers are presented herewith.

religious exercises may be held in the College, though attendance must be voluntary, and religious subjects may be taught on the elective basis. Before we received the order from the Government to enforce the new curricula for the different departments in the College, our difficulties were slight, except for those few people who believe in compulsory worship, which is almost a contradiction in terms, and in required courses in religious instruction for every student. Government regulation or no, we would not have these for the sake of genuine worship and honest learning. But the new curricula, uniform for all colleges and universities in the country, leave little room for even elective religious courses. This certainly curtails our academic liberty. Yet, even with these limitations we can still carry on a full-fledged Christian college and fulfill our religious function. Our Christian character should not be seriously affected so long as we have a faculty which will be willing to make the necessary efforts in presenting the subject matter from the Christian point of view, and this we believe will not interfere at all with the efficiency of our teaching or with our academic standards. When the question of Government regulations for the registration of private Christian educational institutions was under discussion fifteen years ago, my personal feeling was that as long as we were free to select our faculty and staff, we would be able still to carry on our work in Christian education. Give me a Christian faculty, competent for the work in teaching and in research, and let Government regulations come as they may. We have nothing to fear.

But this is the very crux of the situation. We have at present in China as many as twelve Christian colleges, not to mention the many theological seminaries and other professional schools under Christian auspices. If we should try to maintain a high academic standard, do we have enough Christian scholars in the several lines of learning to staff these institutions? Only people who are ignorant of the situation in the country or indifferent to academic standards would answer in the affirmative.

NEED FOR MISSIONARIES

For this reason we must, for many years to come, appeal to the older Churches abroad to send us an adequate number of missionaries to teach in the Christian colleges in China. We need missionaries as teachers because we are not able to find a sufficient number of mature scholars among the Chinese Christians, but we need missionaries who are well trained in their subjects and who are coming to teach not only for the sake of teaching but with a distinct Christian and missionary purpose. In various statements that I have made, I put it dogmatically that a Christian college needs to have approximately one-third of its faculty missionaries, and the rest ought to be, as far as possible, Christian scholars.

We are not unmindful of the fact that in some cases it is entirely a matter of name whether a man is Christian or not, but it means something if a man should call himself a Christian. He could not openly oppose Christianity so long as he is calling himself a member of the Church and in that way identifying himself with the Christian movement.

Under the present circumstances it is of course impossible to have the faculty of any college entirely Christian, perhaps it is in some ways undesirable. Some non-Christian members with an earnest purpose and an exemplary personality may serve as a challenge to those who call themselves Christians. As a college administrator, I have no hesitation and a clear conscience in appointing non-Christian scholars to our teaching positions with the only proviso that they are not against us in our efforts to make the institution Christian. This is of course a negative statement. The positive side of it is that every Christian member of the faculty and staff must be conscious of his duty to do everything possible to maintain the Christian character of our work. I sometimes find it difficult to make the choice in appointment between a Christian man who is a poor scholar and a good scholar who is not a professed Christian. We have to bear constantly in mind that our Christian influence is limited if we should make a poor show in the classroom in an educational institution. We have to be good teachers before we can exert any Christian influence on the students. There are of course exceptions, but this is a good working rule.

FINANCIAL SUPPORT

Another problem that confronts the Christian colleges at present and will do so in the future is its financial support. Higher education is an expensive enterprise and will become more so as time goes by. Standards have to be raised and efficiency has to be increased, the faculties have to be strengthened and the library and equipment in other lines have to be improved. All these cost money. It is futile to mention any figure as an adequate budget for a college with three faculties and even a limited program under each faculty, as in our own case. In my personal reckoning based upon administrative experience, a college of our size and scope needs at least \$300,000 national currency before its depreciation, and this is a large sum of money, quite beyond the financial ability of the Churches in China. And no one knows how long the Churches abroad will be able to give us the necessary subventions, especially when the world is going through a trying period as it is at the present moment.

No far-sighted administrator of a Christian college can fail to worry about this. Where are we going to get the support if some of our present resources should dry up? Institutions of higher learning can not depend upon fees taken from the students. A Christian educational institution that is self-supporting has to be looked into carefully. There must be something wrong with it. Some of the self-supporting Christian institutions ought to be closed. Shall we look to the Government for larger and larger subsidies? If we should follow this path, we should end by becoming entirely a Government institution, and certainly that is not our desire. There may be foundations in China and abroad from which we could get financial aids, but he who controls the purse strings controls the policy. Many an educational institution founded originally with a Christian purpose has become secularized when it depended mainly upon secular money for its maintenance and expansion. We have many examples, particularly in America and they are not to be imitated. Of course it may be asked what constitutes secular money. My answer is, secular

money is money given and spent for a purpose in which God is left out. Even a Christian college like our own may use Government money as we have been doing for many years, provided the receiving of it will not interfere with our Christian character; we may use any kind of money if it does not carry with it the condition that we should modify our Christian program in receiving it. Even alumni support is not always an unmixed blessing for a Christian college. Universities in England and in continental Europe do not depend upon alumni support. A graduate of a university in those lands gives to an educational institution not because it is his Alma Mater but because it is an enterprise worth supporting. That spirit ought to be encouraged and commended. We hope that our graduates will support the College more and more in the future, but we hope at the same time that they will support it as a Christian institution worthy of their generosity, not only because of its educational efficiency but also because of its Christian influence.

It will be a long time, however, before we can begin to depend upon contributions and donations from our graduates to maintain the College. An endowment fund seems to be the logical solution, but in raising such a fund we have to see to it that no string is attached to make the institution and its work less Christian.

With these difficulties in view our policy must be a limited program with high standards and a limited enrolment to assure on the one hand that our work will be adequately supported financially and on the other hand that we can touch every individual student before he leaves the walls of the College to represent us in the wide world.

Before I come to a close in this paper I must mention one more problem which deserves our close attention and that is student supply. It seems almost absurd that here in China we have Christian primary schools and Christian middle schools and Christian colleges, and that they are not working together for the same aim in the same program. We need statistics to show how many of the children finishing the course in the Christian Primary schools are going to the Christian middle schools, what percentage of the Christian middle school population is Christian and what percentage of their graduates go to the Christian colleges. We cannot have a Christian college unless a majority of the students have previously received some kind of Christian training. Four years in the college are not long enough for us to cultivate Christian attitudes. It would be a waste of time and energy for the Christian middle schools to have their graduates go to non-Christian colleges and for Christian colleges to get the majority of their students from non-Christian middle schools. The two must work together if the result of the Christian training of the one is to be conserved and the work of the other to be efficient. The whole program of Christian education must be thought through and revised.

I am not going to anticipate the papers that are to follow, but I must add one brief word before I am through. Teaching and research, in a Christian college like ours, must go hand in hand, and our teachers in every subject ought to bear in mind the Christian purpose. In some cases we ought to have research professorship to tackle problems of which the world needs Christian solutions.

What Makes a College Christian

DAVID F. ANDERSON

DR. Wei has spoken of the Christian purpose which underlies a College such as ours, and has shown how and to what extent that purpose can be put into effect in the general administration and organisation of Hua Chung College. He has shown, as it were, how to set the stage on which a Christian college life can be developed. I now propose to outline the specifically religious training which should be given under those conditions, and to consider whether we are actually giving such training here.

WORSHIP

On being asked the question "What makes a College Christian?" one of the answers that the majority of people would be sure to give is "Regular opportunities for Christian worship." The element of worship and training students in the worship of God are indispensable in any College calling itself Christian. At one time in China, and still in many countries, this element was secured by making attendance at chapel compulsory. That is no longer possible here, and we believe that voluntary attendance, where it succeeds, leads to a finer and more sincere worship than where attendance is forced. It should also lead to the formation of a habit of church going and a desire for worship which are likely to continue after college days are over. These advantages are secured, however, only if the voluntary system succeeds. If, in actual practice, students do not attend chapel, then there is no training in worship or formation of the habit of church attendance. The question is "By what means can we secure the attendance of students at chapel under the voluntary system?" First, we may try to impress upon students the importance of worship by giving it a central time and place in the college life, and by reserving them for worship only. In Hua Chung it is very satisfactory that we should have worship right in the middle of our morning's work, and that we should use the most central building for our Christian worship. But these arrangements remain satisfactory only as they are respected by the College community as a whole. If the quiet of morning chapel is disturbed by loud talk or laughter from adjacent class-rooms, then worship cannot be said to be taking its central place in the College life. Similarly, we should like to do more to make the atmosphere of the chapel artistically more worthy of the worship of God, but to do this successfully we must first build up the sense in our students that everything in the chapel—the flowers, the hangings, the altar, the music—is consecrated to the worship of God. Having been offered to Him, these things are not available for any other use whatever. Our students need training in this respect, but while the chapel has also to serve as assembly hall, and on occasion as examination hall, it makes it difficult to give it.

A second means of securing attendance at chapel is the influence and example of the Faculty. When students see that worship is a regular necessity in the lives of their teachers, they are much more likely to feel the need of it themselves. In addition, it is sometimes necessary to remind individual students of the need for worship,

and I believe that Faculty members have occasional opportunities of saying a word in season to their own students which will help them feel the importance of the chapel worship.

Third, and fundamentally, we must try to cultivate both in ourselves and in our students the sense that worship is a duty—our humble service that we render to Almighty God. It is not a matter of convenience or of relaxation, but a duty that we owe. If we can preserve in our services the sense that God is to be worshipped and adored—that we are not as a self edification society for mutual exhortation, but that we have come into the presence of the Infinitely Holy and the Infinitely Loving—then our students are more likely to feel that worship is a service worth paying and worthy of their best efforts.

May I raise the point here of the relation between individual and group worship? The worship of the congregation as a whole cannot rise above the level of the worship of the individuals composing it. Is there not a danger of our students depending too much upon group worship only and leaning always upon the leader and so failing to develop a devotional life of their own? If that is so, when the help of chapel services is withdrawn, what will become of their religious life? I should like to see our chapel used more for private devotions and individual worship. I wonder too, if it is possible for us so to conduct our services that the responsibility of worship is thrown upon the individual members of the congregation and not carried entirely by the leader. Is it possible, for example, for each service to include a period of silent prayer or directed individual worship? In this way we may help to train our students to worship God by themselves, and then the offering up of our combined individual devotions would make our corporate worship richer, more satisfying, and more worthy of Him to whom it is offered.

INSTRUCTION

The second specifically religious activity which should characterize a Christian college is Christian instruction. We normally expect that a student who attends a Christian school for a number of years will leave it with a wider and a deeper knowledge of the content of the Christian faith than he had when he entered, and this result can be achieved only by definite instruction and study. Especially for College students, there is an intellectual element in the religious life which they cannot afford to neglect. It is their work to consider things from the intellectual point of view, and if they fail to get a grasp of the intellectual aspects of their faith, they may end by secretly despising it. Further, we expect our graduates to go out as leaders in the Christian movement in China; but how can they fulfil our expectations unless they are armed beforehand with thorough knowledge and sound reasoning? The worship service is not the time or place to provide this essential training; it needs another period of systematic teaching and study. Under other conditions this training has been given as part of the College course, but with increasing specialisation and government requirements it is no longer possible to give it in that way. In fact, the situation in this respect has become serious. We must depend upon purely voluntary effort both from the teachers and students to take the place of the com-

pulsory course in religious instruction of former years, and in general, the voluntary effort is not being made. Our students seem unwilling to make the intellectual effort needed for systematic study of the Bible and the Christian faith, and there is a grave danger that many of our graduates may leave this College with no more knowledge of what Christianity really means than they had in middle school; it may even be with the addition of several unresolved doubts picked up ready-made from others. To know how to meet this situation is not easy. To get an intellectual mastery of Christianity requires an effort of mind and will comparable to that needed to master Chemistry or History or Psychology, but there is not the incentive to make the effort (in the form of credits) that exists in the case of these other subjects. The tendency then is to compromise by offering discussion groups which allow the students to air opinions without founding them on serious study, so that the groups make no real contribution to the intellectual mastery of Christianity. This term Rev. Carl Liu, Rev. L. Constantine and I are making an effort to meet this need for Christian instruction by offering three short series of talks followed by discussion on Fridays from 7 to 8 P.M. By means of personal letters and public announcements we hope to enrol every Christian student and as many non-Christians as will come in these three groups. We should greatly appreciate the co-operation of the Faculty in making this effort a success, first by urging students to attend, and second by keeping the time fixed free from all other engagements. In this way we shall make at least a beginning in meeting this second essential of a Christian college—Christian instruction.

WITNESS

The last essential of the religious programme in a Christian College that I have time to stress may be summed up in the phrase "Christian witness." There is a need for Christian witness both within the College and in the community outside. "Witness" may be roughly defined as "recommending our faith to those who don't have it." Every year a certain number of non-Christians enter our College. How many of them receive baptism before they leave? Only a small proportion. I know that there are psychological reasons why conversion is easier at the pre-college age, but I am not convinced that psychology wholly accounts for our relative failure in this direction. Is our Hua Chung brand of Christianity unattractive to non-Christians, or have we as individuals just failed to make the effort to recommend our faith to these students? I should like to hear the views of Faculty members on this point. Then there is our witness outside the College. What training are our students receiving in passing on what they have received? Can we consider a religious life healthy which has no outgoing or overflow? Meantime the main Christian expression work which our students have is conducting College chapel on Saturdays. A few are also giving some social service in the Hsichow community. How can this witness outside the College be extended and improved? Could we do more in the way of mass education, or Sunday schools for the Faculty children and for the village? Are there any other ways both of word and act by which our students can express their faith and become more contagious, propagating Christians?

✧ This list does not profess to be exhaustive of all the essentials which should characterise a Christian college in its religious activities, but I believe that these three—worship, instruction and witness—are the most fundamental. I hope that the questions I have thrown out will stimulate others to show how we can improve our programme on those three points.

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What Makes a College Christian

HWANG P'U

PRESIDENT Wei has already presented the problem from the administrative point of view, and Professor Anderson from the viewpoint of religious training and service; and I am supposed to present the problem from the standpoint of the finished product of the institution. What kind of attitudes and ideals do we expect our graduates to possess? What characteristics do we want to stamp on our students as the products of Hua Chung College as a Christian institution? These are very important questions. They are the pivot of the whole problem, for if we don't know exactly what kind of students we want to produce, all that we do in the college will be as "sounding brass and a tinkling sýmbal."

What kind of ideals and attitudes do we want our students to have? This is certainly a very thought-provoking and stimulating question. I don't think I can answer it for this faculty fellowship. Each one of us has to answer it for himself or herself. But since we are going to discuss it together, I venture the following outline for your consideration.

It may do us some good to ask ourselves what we mean by an ideal and by an attitude. An ideal is a general idea or a group of ideas to which are attached strong feeling and a pronounced tendency to action. In brief, it is our value concept, and is based upon many separate experiences or reactions. An attitude is a mental state of readiness, organized through experience, exerting a directive influence upon the individual's response to all objects and situation with which it is related. It may result from single vivid experiences or from the fusion of many specific acts. Ideals and attitudes in these senses are really the motives of action.

With these definitions in our mind, we may proceed to ask again what kind of ideals and attitudes we want to inculcate in our students, in Hua Chung. I think you will agree with me that we want to inculcate in our students Christian ideals and attitudes. What are Christian ideals and attitudes? I can not give an adequate answer to this, but I know the following elements are very essential to them. The first is the ideal of service. It means that we are ever willing to help others, within our means and power, without considering what we can gain by such an act. Every boy or girl, in Hua Chung must be imbued with this ideal of service, before graduating from this institution. The first thing he asks after his graduation should be not how much pay he will get, but what kind of service he can render

most efficiently to a certain institution or to society. If we fail to produce this characteristic among our graduates, it means that we have failed in our whole work of education.

The second is the ideal of loyalty. By loyalty I mean that lofty spirit of upholding what is the best in any institution with which one is connected. A loyal man is a man of conviction and a man of principle. He is willing to die, if necessary, for his conviction and principle. A graduate from this institution must be not only a true patriot of China, but also a true son or daughter of Hua Chung. He or she must be faithful to what this institution stands for.

The third is the ideal of honesty. I think most of our students have learned how to be honest in their school examinations. But we are not quite sure whether they can be honest in all money matters, in intellectual work, and in social activities. Some one has remarked that the chief evil in our country is dishonesty. Can we, as an institution, do something to reduce this curse from our society? Can we cultivate among our students this ideal of honesty, so that when they go out from this institution they are able to resist temptations of dishonesty?

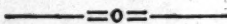
The fourth is the ideal of democracy. The essence of democracy, as I understand, consists of the following factors: respect for other's personality, identify of individual interests with social interests, self-control, and liberation of intelligence. We are sure that we do not foster snobbishness among our students in Hua Chung, nor do we encourage extravagance among them. But is this enough? Do our students respect the personalities of their fellow students? Do they identify their own interests with those of the college? Do they have the ability to control themselves? Do they show intelligence in solving their own difficulties and the troubles of the student body? I don't believe they do. If they do not know those things, they really do not understand democracy. It is our duty to show them how to practise those things. And we must inculcate this ideal of democracy in our students and count it as one of the important characteristics of the graduates from Hua Chung.

There are, of course, many other ideals we should like to cultivate among our students here in Hua Chung. But the ones I have listed above: the ideal of service, the ideal of loyalty, the ideal of honesty, and the ideal of democracy, seem to me to be the cardinal ideals of Christianity. If we can make our students value service more than money, and make them loyal to what they believe and love, honest in their daily life, and democratic in their behavior, I think we have accomplished a great deal. This kind of college graduate is what Hua Chung should produce: and this kind of college graduate is exactly what China needs especially at this national crisis.

To list the ideals and attitudes which we want to inculcate in our students is an easy matter, but to show how they can be inculcated is very difficult. I do not pretend to know the method. However, one thing I am sure of is that to cultivate those ideals and attitudes among our students we need the right atmosphere and the right faculty. President Wei in his paper has already emphasized the importance of a Christian faculty. There is no need for me to repeat

it. I only want to supplement it with this ideal that if we really think these ideals and attitudes are very important for our students, we must make a conscious effort to cultivate them among our students, and not let them come as by-products only. In our definitions of ideals and attitudes we have noticed that they are based upon many separate experiences or reactions, and they result mostly from the fusion of many specific acts. So in our daily contacts with our students either in classrooms or outside classrooms we are gradually building up for them their ideals and attitudes. Whether these ideals and attitudes are what we want them to cultivate is entirely a matter for our faculty members to decide.

When we have decided what ideals and attitudes we want to inculcate in our students, and when we have made a conscious effort to cultivate them, the wise principle for us to follow is the principle of learning by doing. We learn swimming by going into the water, we learn to play football by kicking the ball, and we learn scientific principles by working in the laboratory. So when we want to develop among our students the ideals and attitudes of service, loyalty, honesty, and democracy, we must practise the same principle too. We must furnish our students with plenty of opportunities to secure the experiences of service, loyalty, honesty, and democracy while they are staying here in the college. I am glad to say that some effort has already been made by some of our faculty members along these lines. The social service organization, the various academic clubs, and the social and religious activities which are now going on in our college are in the right direction. We want to have more of them. Through them and also through our regular classroom activities we must bend our mind and effort to the task of cultivating among our students those ideals and attitudes. I believe if we can stamp on our students through the four years of their stay with us the ideals and attitudes of service, loyalty, honesty, and democracy, and if we can count upon these among the various characteristics of our graduates, we can say our institution is truly Christian. So when we ask what makes a College Christian, my answer is that only students and graduates of an institution who have caught the Christian ideals and attitudes can make that institution Christian.



What Have I Received from the Omei Seminar**

LIU KAI-YUNG

THE beautiful Omei mountains which appear in many Chinese stories and poems have fascinated me ever since I was a child. They were like a mystic fairy whom a native and imaginative mind always wanders to and worships. I remember when we got across the Chia River, and the Golden Peak became clearer and clearer, I could feel the same heart-throb as I had felt in my childhood.

**The author of this article is a fourth year student at Ginling College (temporarily located on the Union University Campus, Chengtu), studying for her major in Chinese and a minor in English literature. The article is here given in her own original style and phraseology, exactly as it was written, at

As the carriers climbed step by step and raised me higher and higher in the blue sky, with the birds singing and dancing among the tree-tops, and the beautiful clouds sailing freely to touch my dress and kiss my hair, I was no more myself but a part of the great Nature. This was an experience of a new baptism like Jesus coming up from the Jordan River. This beauty of nature served as a sacred flame which kindled in my heart and helped to bring a preparation for conversion.

Gradually the dusk escorted my chair to the Lodge door and immediately in every window and at the main door there were bright smiling faces and out-stretching warm hands, familiar and unfamiliar, of boys and girls from eight different universities, to speak their hearty welcome. How and why came this warmth which I had seldom known anywhere else before? Yes, we were brought by Jesus to the mountain-top as Peter, James and John had been nearly two thousand years ago.

What had I expected from the Seminar? I am not ashamed to confess that my interest had not been more than to visit the enchanting fairy. After a few days, the Golden Peak appeared magically from the mists in her thousand ways; the cloud-sea lay down the other side boundless and bottomless; the discussion went on interestingly with clouds and birds to join the argument; in addition, the evening walks taken in the tranquil forest, the morning prayer and night meditation: each helped to touch me differently from a mere visit paid to the mountains. The Golden Peak ceased being a mystic fairy and became "The Peak of Truth,"* bearing the symbol of sublimity and novelty. Something came to me seriously and elevated me from the level. What had I received beside my original expectation?

There came to me the awakening of a new conception of God. Being brought up with a Christian education, I took everything, no matter whether I believed or not, for granted. As I grew up, I had neither the courage nor adequate intelligence to knock at the door of mystery. God had ever remained a riddle to me. I was told that he was a God of love and justice, but facts confronted me differently; I began to doubt whether he were loving or just at all. Why do the good suffer and the evil prosper? I was taught that God was almighty and he could do anything he likes. If so, in facing this miserable world, how could he be either almighty or loving or

the request of one of the leaders of the group. This group was one of a number held in the last few years at Mt. Omei and other places in West China for the study of the life of Jesus by the group discussion method. Chinese translations of Dr. Henry B. Sharman's *Jesus as Teacher* and *Records of the Life of Jesus* were used as the basis of the study. The aim is to discover the religious thinking of Jesus himself. The method is a happy cooperation between an actively contributing group and a leader who guides the discussion with stimulating questions. Two groups of twenty-seven each were held in the new Seminar Lodge at Omei last summer, the first for university students, the second for graduates, each group meeting for three weeks. Two similar groups are planned for the coming summer.

*"The Peak of Truth"—a large plaque of black lacquer inscribed with four large characters meaning "The Peak of Truth" was presented by five of the head men of the district (including the head Buddhist monk) and was hung on the seminar room wall.

just? The usual teaching says: Try to be good and wait with patience for God to work out his will. Young people love to act and hate to wait passively. When college education gave me more experience and knowledge about life, I felt more distressed and despairing. Conflicts formed a web of mists vexing me. Explanations were found in different ways through different opinions, but none of them was ideal or satisfactory. The religious faith of Christianity has many times comforted and encouraged me when I was in trouble, yet I was still blind to recognize it as a power to reconstruct the world.

BENEFIT OF NEW DISCUSSION METHOD

In the beginning this new discussion method of absolute openness and frankness gave a stimulation to my long-dead interest to think and join the talk. The analysis of the Jewish conception of God and Jewish religious and social background alarmed me; my old conception of God had been on the same wrong ground as that of the Jewish people two thousand years ago when state and religion were still closely interwoven. Christianity has often been swallowed undigested and unassimilated, and God has remained in people's minds half Jewish and half Chinese, half antique and half modern.

Now this new and scientific study gave me a new and ideal conception of God. I realized that it had been my own wrong conception of him which had hindered me from coming near to him. His whole plan and purpose written by his invisible hand in the universe are unchangeable and that is the Law of Nature. His will is the sign-post which always points people to the right way. And he is also the sun which always shines on the good and bad, giving equal chances, for he is absolutely just, yet absolutely loving. Why do the different parts of the earth have different weather? It is because when any part of the earth faces straight toward the sun, there are light and heat, otherwise, darkness and coldness exist. Likewise, it is the individuals who seek and follow the sign-post or who try to approach God who find truth, beauty and righteousness. If every one does his own part, Heaven is already built on earth.

Therefore mere belief is not enough unless work comes to testify. Results only come from the kind of faith that makes a man work. A farmer could never reap his crops if he did not labour, but he believes that sunshine and soil will perform the miracle. It is a miracle when human beings take the active part and act according to God's directions. There will be no miracles produced in a laboratory if there is no one to work in it. In addition, people eat the fruit of their own actions, and evil always brings punishment. The world is not punished by God but by people's own doings. God always loves, but is not fonder of those who love him, nor does he ignore or hate those who are indifferent to him. When the attitudes of men change, God in them also changes in shape, for a loving man always has a loving God, and so is God revealed in Jesus.

Then the problem is brought to a solution. If the world is miserable, it is not the fault of God, but of men whose selfishness and unfairness have intruded on God's purpose and plan. It is a sinful complaint to question why God does not use his power to bring hap-

piness and peace to the world. Now we see hope for the world. The only way of saving humanity from perishing is for man to make the effort to realize God's will and plan and try to approach him.

Consequently, God and young people are no longer enemies, but reconciled, and they need not any longer believe superstitiously and wait passively in despair for God to bring the Kingdom of Heaven into the world like a well-prepared bride. The barrier of superstition is swept away and the responsibility is placed on the young shoulders with gladness. God becomes their friend and co-worker toward a common purpose. The truth lives in those who are eager to seek God's will, which is always based on the welfare of humanity and which was what Jesus never ceased to work out. He said, "Therefore man is master even of the Sabbath."

NEW UNDERSTANDING OF JESUS

Also I discovered a new understanding of Jesus and his doctrine. The old faith was that he was merely a son of God and he should be worshipped like God. He was a mystery and his doctrine like gold in unrefined mixtures. People still misunderstand him and his doctrine as the Jews did. What a treasure is lost! People who do not want to study him and his teaching, miss the intelligence and the way to create a peaceful world. He never did want to have people thinking mysteriously about him. He said to those who asked him for a sign from heaven: "It is a wicked and faithless age that desires a sign." He said that everybody who follows God's will will become the son of God. The Jewish faith, the narrow national messianism and the Jewish religious and social background have formed a heavy mist which blinds most people's eyes to the true light. The scientific study of him removed the scales from my eyes and let me see Jesus standing before our group with a cross on his back saying to us: "I am your teacher and your elder brother, bearing the burden of the whole of humanity. Will you share my burden and join me to work out God's plan and will, which is the peace and harmony of the whole universe? I am deeply concerned with human life—body and soul." The Jewish people of his time hated him because he threw off the cloak of Messiah who bore the glory and power of an almighty God and made the sinners shrink with bowed head. He wanted to be a human leader of a world-wide salvation movement to lift all humanity from the life they live in Hell. He refused to be worshipped as the god of a single race or nation, but declared that he came not to be ministered unto but to minister: "I am in the midst of you as he that serveth." Should those who are his disciples still help to put the cloak over his shoulders stubbornly like the Jewish people did? What young person would hesitate to join his work and embrace his Gospel? If he does, it must be either that he is mistaken or that Jesus is misunderstood.

Today we specially need Jesus, the self-sacrificed man with a cross on his back, who was willing to die for the welfare of humanity. We cannot help kneeling down to worship him, not because he would grant us our individual selfish wish, the religious comfort and happiness which are the natural religious results, but because of his

wholesome teaching that we can follow, his unselfish love for man, his sacrifice for humanity, his spirit and fire which may kindle in our hearts and make us co-operate in his work and plan for human salvation.

Well, when one really reaches God, and begins to understand Jesus, his mind and his life-purpose, the person's work and outlook in life are put on a foundation of rock, and his life becomes happy, hopeful and optimistic. It is full of meaning and value which are inestimable. That is the abundant life.

Lastly, the richness and beauty deeply influenced me. During the days on Omei, I was with the beauty of Nature. It cultivated beauty in our minds and spirit, and prepared us so that the beauty of Jesus might grow in the barren fields of our lives. I shall never forget the open intimate friendship among all the members, and the scientific and unprejudiced discussion which stimulated intellect and original thinking. The only regret which I know now was the insufficiency of time. Though group thinking has brought remarkable satisfaction on the essential part of the life of Jesus, yet there are still a number of problems remaining untouched which we have long been anxious to solve.

The closing service was almost a part of the immediate visible reaping. A bonfire blazed in the centre and it kindled small bonfires in each heart around. The sacred flame opened everyone's mouth to talk. Below are some of the testimonies:

"I used to think I was a Christian, but now I see I was fooling myself. From these three weeks I have got a new understanding and have a new real foundation for life....."

"I have read a lot about dialectic materialism and other philosophies. I discovered many anti-religious ideas..... Often I have enquired of Christian ministers, but the answers were not satisfying..... Now I feel that religion is the basis of everything....."

"I have a new understanding which means everything to me....."

"I am a student of science and when I saw students and teachers of science believing in religion, I could not understand such superstition. Now I know that there is no conflict."

The hearts were melted into one, bearing the same feeling and seeing the same vision. And the hearty singing of the Omei Seminar song in everyone's mouth echoed and touched a thousand hill-tops around:

"From the noble gathering on Green Dragon Hill,
Over all the mountains flows our melodious song.
Down below lies the Sinkai Temple;
And up there mounts the Gindin Peak.
White clouds come to join our group;
Birds take part in the discussion;
Wind and rain enhearten us;
And in the twinkle of an eye, noon is here.

Here in this 'Punglai' fairyland,
 Deeply we bore to find the mystic truth.
 Summer and winter—and years in the world go by,
 But among the hills it is as seven days.
 Look upon the world—everywhere is boiling confusion;
 Only by hard human effort may we return it to Heaven's
 Will.

So let not yourself become the beautiful cloud's lover,
 Forgetting the suffering of your fellow people."

(Originally written in Chinese)

Finally, with lighted candles in each one's hand, the procession
 marched like an army ready to fight for righteousness and peace.
 I seemed to hear my heart-bells ringing.

"And we dedicate this hill-top in the name of Jesus,
 Whose mind we would know more and more clearly,
 Whose truth we would make a part of our lives,
 Whose spirit we would all receive,
 And whose way we will ever follow."

(From the dedication by Katharine Willmott)

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A Week-end in Lichuan

CARLETON LACY

AN hour after noon my carriers set down the chair in a narrow
 village street and asked for fifty cents with which to buy
 refreshment. We had come sixteen long, rough miles through
 the hills of eastern Kiangsi from Lichuan hsien. While the
 men rested I gazed into the nearby shops and read from an unpainted
 board the official vigorous mandate against the use of opium in any
 form. From my reading I turned suddenly to meet three young
 men who might have been police.

The leader was garbed in the conventional yellow-green cotton
 uniform and carried his broad woven-bamboo sun hat. He disarmed
 me with a friendly smile as he inquired for my identity and destination.
 Almost before I knew it he had led me to the village yamen and
 disclosed himself as the Township Magistrate, Mr. Ling Tien-ming.
 He is a graduate of the Foochow Christian Union Middle School and
 came to Lichuan to work in the Kiangsi Christian Rural Service
 project. Now with all the other magistrates in the district changed,
 he has been continued under the appointment of the governor to co-
 operate with the Rural Service Union at government expense. As I
 sat in his office my eyes ran over the titles of the books on his desk.
 They included government and finance, economics, some philosophy
 and religion. He started to tell me something of his ideas for rural
 reconstruction. His lapse into our native Foochow dialect intensified
 the feeling of intimacy as he spoke of the need for fundamental
 rather than superficial change, the need for an inner spiritual trans-
 formation.

We had hardly supped our tea before the telephone rang. Kimber Den was at the other end. He was visiting one of the relief camps and would be here in a few minutes. He was as good as his word. He took us both to the headquarters of the relief work in a large ancestral hall not far from the village. Mrs. Hu had prepared a delicious meal. The workers from the Rural Settlement at Changtsuen had come over to Huen-tsuen to welcome us. It was a happy company together, one of those "immigrant colonies" that is making a superb contribution in their enforced absence from home.

The director and executive secretary of the Kiangsi Christian Rural Experiment station is the Reverend Kimber Den, priest of St. Matthew's Church of the Sheng Kung Hui in Nanchang. He is the fifth secretary of this Lichuan project in six years. One hopes he will stay six years, whether the war lasts that long or not. Many of his staff were with him in Nanchang. The young man whose mother served us dinner came as a nurse from the Water of Life Hospital in Kiukiang. Since the doctor left all the Medical work of the two villages and the three refugee camps and the war orphanage has devolved on him. I don't know how much theoretical medical education he has had, but his dispensaries and treatment rooms were clean and in order, and he has a cheerful smile and a kindly way with the children. The staff ought to have a well-trained doctor who would visit in the homes, deliver the babies, train some good midwives, and not insist on having an X-ray and modern operating room.

While we were being shown through the refugee camp I began to wonder if this war relief work had supplanted the rural reconstruction work that this union enterprise was set up to develop. One could not have been critical if that had happened, for these are war days and relief may well come first. Here were about 300 men and women and children from the northern part of the province, driven from home, destitute and otherwise without hope, being given a home and work to do. Reclamation of land abandoned during the communist regime was the main enterprise. In this the Chü-chang gave hearty support. The camp policy declined to receive any man who would not or could not work. Definitely it was a selected group. Other camps or agencies would have to take care of the unemployed. Here there was land to be farmed and a home and food for those who would farm it. The township magistrate was calling for a new development of winter crops to increase the productivity of the farms. So these refugees were plowing up the waste land. Their wives were weaving cloth and making stockings and sandals and girdles. Their children were in school—so were some of them in the evening.

There are three groups of these refugees; no one ancestral hall could house them all. And the war orphans are a separate project, supported not from general relief funds but by special personal gifts. We saw these youngsters the next morning at Changtsuen.

The two villages are four miles apart. The Rural Experiment station headquarters are in a magnificent ancestral hall at Chang-tsuen. All of these buildings are contributed without charge, as are the spacious play-grounds and gardens. And the fields are those of families who were killed or who fled in the days of the red terror. The little orphanage was the paupers' morgue and supposedly haunted by ghosts and disease till the relief workers cleaned it up and made it an attractive home for twenty or more children. Mr. Den and his family and several of the Experiment station staff live together in the big house on the edge of the village. It houses also the offices, a dispensary, a charming kindergarten, and a simple, attractive chapel where we gathered for worship Sunday morning. The group working here now believes in definite religious worship for themselves and for the neighborhood. Perhaps by chance but in fact the head man of the village for the first time attended a Sunday morning church service the day we were in Chang-tsuen. He came again in the evening to the hillside sunset service in his own lovely garden away in the hills, and gave the address of welcome to the visitors. For that quiet half hour in a beautiful natural setting thirty of the refugees had walked the four or five miles from their home, and they were joined by the orphans and by the employed staff.

In education there is close cooperation between the village authorities and the station staff, several of the staff doing voluntary teaching in the village school. We walked through the streets to the market where in the evenings the people gather for mass education classes. Further on we found some indication of the public health work, but felt that there was still much to be done before this could be regarded as a model village. We called on one family of Christians who had come here from Fukien. The hope for Christianizing some of these Kiangsi villages seems to be in the refugees and the children.

There was not time on that week-end to walk out to the village where bamboo is being made into paper by a group of the refugees. We scanned the report of the year's work, looked over the budget, talked with the director of his hopes and plans and learned a little bit of the universal problem of soaring living costs. Madame Chiang's five year pledge which really started this work has been fulfilled; the war made it impossible for her to renew it. The Sheng Kung Hui and the Methodist Church are continuing their support, and the Sheng Kung Hui at present is furnishing most of the staff. Other partners to this union enterprise have made no contribution in funds or personnel this year. Relief work while closely integrated with the Rural Reconstruction is financed by the American Advisory Committee and from other relief funds. Under the present management the project may be said to have started well on its second five year period. Even ten years may be insufficient to show large fruitage. Perhaps it will be sufficient time in which to correct some of the mistakes made in the early experimental stage, and one hopes it will prove effective in overcoming many prejudices and criticisms, and perhaps in winning once more the support that was given so enthusiastically at the inception of the Kiangsi Christian Rural Service project.

What of the Future of the Church

A. E. SMALL

IN two recent numbers of the International Review of Missions there was an article giving interesting information on the increasing power of the government over the Church in Korea, Japan and Manchuria. It was evident from the article that the New Order in Asia is violently jealous of anyone, or any organization, which appears to compete with it for the loyalty of the hearts of the people. This is the definite policy of the government of Japan as it has been of the German leaders. There is no need to possess prophetic gifts, therefore, to foresee that as the power of Japan spreads in occupied China the Church will face the same situation as the Church is now facing in Japan and Korea. This will not necessarily mean the closing down of local churches or the stopping of all Church activity but it will mean an effort to render the whole Church in China ineffective. The Church will have to become the instrument of the government or die. Persecution is not always a bad thing. It has oft been repeated, "The blood of the martyrs is the seed of the Church." The question we ask is, how many of the Christians from our local Chinese Churches will stand in the evil day?

In the past ten or fifteen years many gradual and important changes have been taking place in the organization and control of the Church in China. During that period there has been a steady loosening of control over churches and Church organizations by foreign missionaries and the undertaking of greater responsibility by Chinese leaders. This step was coincident with the rise of China's national consciousness. Ten or twelve years ago many Chinese leaders were agitating for the wresting of all power from the hands of the foreigner. In some Christian communities the feeling was so strong that missionaries felt they were neither welcomed nor needed in the Chinese Church. This period is marked too by a breaking off of groups from the older churches and the formation of new independent churches and mission halls, controlled entirely by Chinese Christians and having no kind of affiliation with any other Church organization.

Speaking generally, the trend of Christian thinking in the past decade has been characterised by an attempt to escape from the trials and problems of this present life and to turn the thoughts to the things which are not of this world. Along with this has gone a firm belief in the power of faith-healing. One rarely, if ever, hears a Christian preacher attempt to deal in a Christian way with the innumerable problems which are confronting the ordinary man in this present age. Among a large section of preachers there is a strong belief that the chaos of the world points to the imminent second coming of Christ and the destruction of the present world order. The devout Christians will be spirited away or somehow taken directly up to heaven. Paul's word in 1. Thess. are oft quoted, "We shall be caught up in the clouds, to meet the Lord in the air." Since 1937 preaching of this kind has become more and more common. The natural sequel to such an emphasis has been a neglect of the

teaching of Christian doctrine, Christian life and practice, and the tenets upon which our Faith is built. Prayer meetings are well supported providing they have a pronounced hysterical flavour but are not so popular if the main line is a waiting upon God and a desire to know His will. Bible study classes in which an effort is made at patient study of the word of God are not well attended. Revival meetings are popular. This emphasis, discerned in old established churches, has reached dangerous proportions in most of the newly formed, independent churches of Shanghai. All services are marked by religious fervour and an absence of scholarly interpretation and understanding. There is zeal without knowledge.

How will Christians of this type stand in a time of persecution? It is, of course, impossible to know the depth of any man's religious experience until he is tested but in the past zeal without knowledge has seldom stood the test of persecution. Most likely the persecution will be more in the form of coercion. No objection will be raised to meetings so long as the first loyalty is to the state. Throughout the whole Church organization educated Chinese leaders are few. One has heard Chinese preachers of the ordinary type desecrating from their pulpits the knowledge imparted at our higher class Bible seminaries. The rank and file of Christians are mostly ignorant and narrow in outlook. Their religion goes little further than the enjoyment of an emotional bath once a week and the expectation of escape from all bodily ills.

Because of the narrowness of outlook many young people of good training and intelligence prefer to remain outside the established churches or have only nominal affiliation. Some of them have been to our educational institutions, have gained there vision and insight. In their Y.M.C.A. and other school activities they have tried to apply the teachings of Christ to everyday problems. They have discussed a Christian social order and attempted to visualize the best form of Christian government. What is more, in their young enthusiasm they have been willing to try out a more Christian way of living but when they have come into contact with our churches they have found Christians either not awake to these questions or unready to face them. The result is that many of those who might have been a source of strength to the Church have been lost.

Although these criticisms may perhaps be levelled at any infant Church the situation in China is more critical because more urgent. With the gradual evacuation of foreign missionaries and, therefore, a lessening of foreign influence in the Church one is apt to become pessimistic. I hope I am not too pessimistic. I am trying to face the facts as I see them today. My hope is that missionaries may realise the urgency of the situation before it is too late and do all in their power to strengthen their brethren in the faith. The training of Church members is a slow business but there is still time to do something to consolidate our work before our influence is restricted. We may have merely a few months, we may have a few years, but the time is short. What can we do?

It is both impossible and undesirable that we should revert to the position of 15 to 20 years ago when missionaries had a large

amount of control in the Chinese Church. We must realize, however, that there is still a tremendous amount of help and guidance which we can give in the Church and which will not be refused by present day Chinese Christian leaders. I have been amazed to discover the very large number of missionaries in Shanghai, particularly those engaged in educational, medical and administrative work, who have no direct contact whatever with the Chinese Church. The call which brought us to this land to do the work of Christ is not fulfilled unless we leave behind an organization which can effectively carry on the work. I am convinced that if every missionary in Shanghai, realizing the urgency of the time would identify himself with a Chinese Christian Church and endeavour in every way possible to sow the seeds of a sound Christian faith the effect would be tremendous.

The time is short. Unless we act at once the century of protestant Christianity in this land may count for nought. China's enemies will be ruthless in stamping out unwanted organizations. We may find in the near future that the lives of countless missionaries, still more countless dollars and a highly efficient organization have failed to establish a living and growing Church in this part of China.

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An Enquiry into the Meaning of the Term Shang-Ti

EVAN MORGAN.

THE word used for God by the Protestant church in China is generally *Shang-Ti*. It is a simple compound made up of *shang* above and *ti* a ruler. The term frequently occurs in ancient literature. It is full of history and it is proposed to discuss its significance in this essay. It leads us back right to the beginning of things and sets us wondering about those persons who had to create words and other things. Think of Fu Hsi and Shen Nung—we are now in the legendary period of history—the reputed founders of Chinese civilization. Shen Nung was said to be the inventor and discoverer of many things in the art of living: but who framed names to suit the ideas is unknown. The origin of things is lost in the mists of antiquity.

But we see that the conception of the idea of the existence of spirits had taken root in prehistoric times, and that the wise men of those times had discovered and invented many names for the spirits. Whether primitive peoples had any clear conception of the meaning of the words is another matter. It is to be feared there was much related obscurity in any explanation: they were not free from the view of Humpty Dumpty in his assertion to Alice that you can put any meaning you like into words. We shall find that the name *Shang-Ti* was not free from ambiguity which led to some misnomers, though, on the whole, the dominant idea of its being similar in significance to Heaven prevailed eventually.

In more modern times the word has given rise to controversy amongst the Catholics and in still later times amongst Protestants. Browning in the "Ring And The Book" mentions the dispute that arose in China which threatened the harmony of the church:—

Five years long, now, rounds faith into my ears,
 "Help thou, or Christendom is done to death!"
 Five years since, in the province of Fokien,
 Which is in China as some people know,
 Maigrot, my Vicar Apostolic there,
 Having a great qualm, issues a decree.
 Alack, the converts use as God's name, not
T'ien-chu but plain *T'ien* or else mere *Shang-ti*,
 As Jesuits please to fancy politic.
 While, say Dominicans, it calls down fire—
 For *T'ien* means Heaven, and *Shang-ti*, supreme prince,
 While *T'ien-chu* means the lord of heaven: all cry,
 There is no business urgent for despatch
 As that thou send a legate, specially
 Cardinal Tourmox, straight to Peking, there,
 To settle and compose the difference. (Bk X. Lines 1588-1604).

The Protestants in their search for the best name for God have discussed the merits of *Chen Shen*, *Shang-Ti*, *T'ien Chu*, with the result that *Shang-Ti*, has been generally adopted. Recently the Reverend G. T. Denham has written in favour of the term *Chen Shen*, True Spirit. One objection to the name would be the adjective *chen*, true. It implies the existence of a spirit of the nature of the true god also a false one. On general grounds such an implication should be avoided in the name of the one eternal God and true. He is the only one and is unique and only Spirit.

Further, in the *Chiu Shih Liu Chung*, section 66, it is plainly stated that "Heaven is the head of the hundred spirits", "*T'ien cho pai shen chih chun*." This seems to indicate the exclusion of the use of *shen* for God. In the *Jan Yen* commentary it is stated that *ti* is the name for spirit and that *shen* is the soul of *ti*.

From the opinions expressed in the *Wen Hsien T'ung K'ao* and the testimony of the bones, so far as they have been examined and understood, it must be concluded that the decision to use the name *Shang-ti* was a correct one. The fear of some that the name sounded too materialistic and savoured of imperialism has no grounds. It is on the contrary, a name that is fragrant of spirituality.

The name has been applied to the "five governors" and sometimes it is used in connection with the dynastic founders of some Houses, which is unfortunate and has led to the idea that it bore a polytheistic flavour. But these errors may be explained and leave the original free from the blemish of idolatry. It would be correct, however, to say that at times the shadow of corruption hung over the name. It came to be applied to some lesser forces of nature and sometimes to the head of a clan itself. This misuse probably arose from the desire to glorify the kingly house and to enhance its glory by the ascription to it of the divine name. This ascription came about in a simple way by the similarity of the parts of the word, *shang*, above, i.e. founder, and *ti* ruler. But in early times and in the inscriptions on the bones *shang-ti* is the spiritual and divine and the sole ruler of the universe.

From what has been said it may be inferred how the idea of the "Son of Heaven" arose. There are physical links uniting the dynastic founder to the supreme being, one of which is that he was born under a certain star, and the divinity that animated the star passed on to the human that was favoured by the star, and so on.

The name Shang-ti was used for various powers of nature such as the 'Five Governors' or the five quarters of the universe. In all cases this happened through transference of idea. All nature is regarded as active with the auras of Shang-ti, the eternal source of power and energy, and the part was given the name of the whole. The auras are spoken of as Shang-ti from the commanding influence they hold in the constitution of the universe.

There was another confusion of the name arising from the offering of the *Ta Lü* sacrifice to Shang-ti, from which it was concluded that Shang-ti and heaven were not identical. "In this case," it is argued, "the word Shang-ti is not specific of Heaven but rather refers to the mountains: from which it is deduced that Shang-ti is not one but many. So there is the tendency to go astray, more and more."

This was evident in ancient times to the more logical minds that considered these terms. To use a name for more things than one led to the loss of unity, and, not a few attempts were made to eliminate all misuse and preserve the unity of the name. Some of the more consistent thinkers tried to maintain that words were not a kind of portmanteau into which any meaning could be dumped, but, that each object had definite attributes which demanded consistency of names. The name Shang-ti must not depend on the changing ideas of man and its ascription to different objects, but, that it must have relation to some one definite object. And so to prevent any misunderstanding and misnomer an addition was made to the name Shang-ti by the two words Hao T'ien. So *Hao T'ien Shang-ti*-Supreme Lord of Vast Heaven, came into use. There was thus a stabilisation of the name by the new coining. It is clear that such an addition would be useful because the constellation *T'ai wei kung* and *Tzu wei kung* had already received the name of Shang-ti. But as the Chinese phrase has it *Jen ti hsien wei*, 'man's heart is most dangerous and is too prone to follow the visible', so even this newly coined and unmistakable phrase *Hao tien Shang-ti* was misused and applied to the Pole star. Thus the purity of the name Almighty Lord of Heaven was in danger of prostitution.

In the beginning of the Han dynasty Shang-ti signified T'ai I, which means the spirit reigning over chaos, etc: and possibly may mean something like 'monad'. For Hao T'ien Shang-ti another term was coined, Huang Huang T'ien Ti and T'ien Huang Ta Ti, either meaning something like 'The mighty supreme lord of Heaven.'

Here it should be mentioned that in the misuse of the name Shang-ti to the 'Five Governors' etc., these minor powers could never be and were never, interchangeable with the word Heaven, T'ien. Shang-ti and T'ien are interchangeable. Thus a distinction has always been preserved. Shang-ti has the standing of Heaven. Heaven and Shang-ti stand preeminent. This may be compared with the use of

the word prince. The Feudal Lords shared the word prince with the king and emperor, but they could never share the distinction of being called king with him.

In reference to the foregoing it may be said in further explanation that given the five quarters of heaven and earth, the idea of the Five *ti*, ruling powers, is derived from them. And these again are connected in the cosmic mythology of the Chinese with the five deified men. These are known as Fu Hsi: Shen Nung: Huang Ti: Shao Hao: Chüan Hsü. The first of these, again, represents the spirit of spring, the next of summer, the next the spirit of earth, the next the spirit of autumn and the last the spirit of winter.

It will help to make clear the old use of Shang-ti if the opinions of a few more ancient commentators are considered. There is one clear statement that "all who speak of Shang-ti mean Heaven. The names are synonymous." Another record says, "The sage kings all persevered in the service of Shang-ti." And in the Li Chi we read this leading statement, "Serve Shang-ti." "The sages were natural and persevering in their service of Shang-ti. Abundantly they offered their gifts to Shang-ti." Yang Shih says, "Shang-ti is Heaven." I have seen nothing to indicate that the term signified a collective sacrifice to the Five Ti. And it is to be remembered that, which and when there were more than one sacrifice to be offered, Shang-ti was always sacrificed to first and then afterwards the host of spirits. When Shun ascended the throne he offered the *ssu* and *luei* sacrifices to Shang-ti, and afterwards reverently worshipped the sacred mountains, rivers and the host of spirits. He did not promiscuously mix up Shang-ti and the spirits in an omnium gatherum conclave.

In view of all that has been said it may well be asked whether Shang-ti may be considered to be an independent personality. There are elements that lead to a doubtful answer, when the name is given to the Pole Star and other auræ. There appear to be six semi-divinities that bear a similar name. But the most probable explanation of this is that these six are considered as emanations of the one supreme unit of the spirit of Heaven. So that it would not be wrong to say that all these minor powers are under the supreme authority of the one Shang-ti. But the fact is that the ancients were confused by the multitude of phenomena, which led them, in their desire to be just to all, to dim the reality of the one.

The perverted use of the name of Shang-ti in the sacrifices began in the Ch'in dynasty period, according to the historian Tai Shih-kung i.e. *Ssu Ma-ch'ien*. He came to this decision after reading the Ch'in records which relate that the government mixed the customs of the Jui and Ti tribes with its own. Ch'in being only a feudatory state, one of many, had no right to arrogate to itself the celebration of the *Chiao* sacrifice. But they did a lot of foolish things such as the erection of the pavilions and the worship of three of the governors, one being the prescribed etiquette. They worshipped a lot of minor spirits to ward off ill-luck making them equal in status to the five governors. "They were an ignorant lot," says *Ssu Ma-ch'ien*.

Shang-ti was preeminently honoured: he was the great spirit of unity. There is a record that at the great sacrifice, "the empress

poured the libation and thus assisted with the cups and salvers." But, "we must remember that the great spirit of Heaven and earth is most majestic and it is not permissible to make a libation to him. Besides he is worshipped without ostentation. Hence it may be seen that the libation of the empress was to the lesser spirits and not to the august Shang-ti. There is no need of cups and salvers in his service." All who mention Shang-ti mean Hao T'ien Shang-ti, the undisputed and unique unity. Further Heaven is not the canopy of the material heaven we see.

Finally I may make the suggestion which has occurred to me in my reading that if there is a distinction between the name of Heaven and Shang-ti it is this: Heaven is the more abstract and absolute term, Shang-ti the more personal and is looked at more from the human point of view. The Supreme Being in relation to the world is thought of more in the expression Shang-ti. The human mind is apt to fit an idea to a word and to accommodate a name to a thing.

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Christian Activities in War-Torn China*

Sixth Instalment

A Compilation by

JOHN S. BARR

THIS half yearly account of Christian work in China during these months of war will give a description of various forms of the work of the Church under the regional headings:—North China, East China, Central China, South China and West China. In all districts Christian workers are extremely busy with relief work, evangelism and new projects to meet the new needs and opportunities, especially those in the West and Southwest.

NORTH CHINA

Generally in the north there has been great distress and the church workers have been very busy with relief. Here is one account describing how some thousands of people had to leave their homes driven away by crop failure and war.

Migration from Shensi.

"Hundreds are selling their belongings in order to get money for the journey and hundreds more will sell all they have in order to obtain 'the pearl of great price,' the sustenance of life. Ox carts—at more than a hundred dollars a cart—are hired for the women and children. Hundreds of these 'covered wagons' are going Northwest. It is the 'desert express' taking more than half a month to cross the Mongol desert. As there are no inns on the way, the journey is hazardous in more ways than one....."

"But the worst thing is that the bulk of the masses cannot pack up and leave, and there is the great problem....."

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*Most of the quotations are from the bulletins of the National Christian Council.

Although there is wide-spread distress in this part of the occupied areas there are very many reports to show that the message of the Gospel is being listened to most eagerly.

Tientsin—"A Congregation Waiting."

"We chose this area of Tientsin for our new centre because we believed in its possibilities for aggressive Christian work and witness. We possessed the nucleus of a church in our Bible classes which we have carried on in our home for some years. We expected to have hard work to build up a congregation. Instead, we have found a congregation waiting for us. Each Sunday we hold two services. The first is in Chinese and the second in English, for English-speaking Chinese, many of whom have settled in Tientsin, having removed from Shanghai, Ningpo and Canton. Sunday by Sunday we rejoice to have our chapel full for each service. Finding seats for late-comers often proves a disturbance. The members of our classes have proved helpful and rallied to the work. Two have become stewards of the Church. Several ladies have come forward to help. One plays for the services. Another helps each week with visiting. One lady has promised to contribute flowers for the service up to the end of the year, and each week the flower shop man comes along with fresh blooms."

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Christian Work in Peiping.

"Work is going at high speed.....Each year of this conflict finds China stronger and stretching herself up to God as never before. The Bible Society cannot provide enough Bibles; the schools cannot find enough Bible class teachers; the Christian movement cannot keep up with the growing revival among the Chinese. Every week I see girls come into the kingdom from my classes. I feel like I am living in a little Heaven on earth, even if war is going on all around us."

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In the free area of the north the reponse to the Christian message is equally encouraging as may be shown by these two reports:—

Student Interest in the Gospel.

"We spent five days in San Yuan, about 40 miles north of Sian—English Baptist center, too. I spoke in 6 government schools and two Christian. In the Christian schools 350 made decisions to become Christians. In one school out in the country we had only one day. Mr. Shih and I each gave two talks and 212 decided to prepare for baptism. The people here nearly all come from Shantung. 12 out of 16 teachers were Shantung people—4 of them from Cheeloo. In this country village, Fu Yin Tsun, (Gospel Village), 70 out of 75 families are Christian or are studying the Gospel. One of my friends from Hankow opened a new school in the country 15 li from San Yuan. I could not go there, so all his students, 200 of them, walked to San Yuan to attend the meeting one whole day, and 20 made decisions to become Christians. This is not a mission school, but the head is a Christian and they have daily chapel."

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Christus Victor.

"Every meeting the church was filled with not less than 600 people: students, teachers—both American and Chinese—young and old, boys and girls. They sang evangelistic hymns. They prayed aloud together, each saying what was in his heart directly to God. They poured out what was in the depths of their hearts and their prayers echoed like summer thunder. It reminded me of Pentecost.

"At the consecration service at the end of the series, 500 students either professed their faith or dedicated their lives to Christ. We thank and praise our Victorious Lord that in this hour of world crisis, His love is so manifested to us."

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EAST CHINA

In the northern part of East China Christian workers have been active in planning new methods of relief. In some districts there have been many needy refugees, but lack of funds and difficulties of communications add to the problem of how to care for such people over a long period. Relief workers are trying to use sound measures of rehabilitation and are encouraged by the fact that in some localities financial support has come from those who see the value of the work being done for their fellow country men right before their eyes.

Scarcity of Rice.

"In a place like Nanking, rice is available, in not too great quantities, for those who can pay; in Hofei (Luchowfu) rice is not to be had. The hospital is using up its rice purchased last fall, and faces the possibility of closing the hospital kitchen to all patients, feeding only the hardworking staff, and accepting only as in-patients those whose families can bring in food to them regularly. That would mean no inpatients from the countryside!....."

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"As One Candle Lights Another."

"A very remarkable feature and result of this work, which I have noticed throughout and which I think worthy to be put to your notice, is that this relief is provoking not only high gratitude and admiration, but also good emulation amongst the people in better condition. The merchants of Pengpu gave very generously to collect local help; the small distribution of soup made by our missionary in Szechow (\$400) provoked several rich families to start small kitchens of their own for the poor; and, in Yinchowfu, when our money for the kitchen had quickly come to an end, a good fund was raised locally to continue the work for a fortnight more."

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Where \$6000 Saved \$800,000.

"At Chang Hwai Wei our Committee spent about \$6,000 in the summer of 1939 helping to repair the breaches in their dike. The crops they harvested were valued at about \$800,000, which would have been a total loss had the dikes not been repaired. It was the success of this project that started all the others. This summer we

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did not need to help them at all. They were able to repair the dike themselves, and in addition, they raised \$1,000 in cash for direct food relief for the people north of the river where the dike had not been repaired.

"This is a good illustration of how this sort of thing helps to put people on their feet so that thereafter they not only help themselves but help others as well. They become an asset to the community instead of a liability.".....

Where work is carried on in occupied areas frequently there is danger.

Faith in Times of Crisis.

"A young man of twenty-one—two years old in the Faith—was attending a Young People's Conference in a city near the coast. The theme was the persecution under Saul and his conversion, the killing of James and the imprisonment of Peter. Three hours later, through a ruse, he was enticed to the street, bound and whisked out of the city. An intercepted letter had brought the suspicion of the present authorities upon him. The charges were false and 15 days later he was released."

The missionary telling the story says:

"When I first saw him after his release and asked him 'Were you afraid?' he promptly replied: 'No. I felt there was Someone with me all the time.'.....

"A few days ago I asked him if any Scripture passage meant more to him than any other when he was a prisoner those 15 days.

"'Yés', he said, 'that at the end of the 8th chapter of Romans that begins: Who shall separate us from the love of Christ? Shall tribulation.....or sword?'"

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Special attention is being paid in this region to the needs of children and with the help of the N.C.C. Child Welfare Committee good work is being done in several cities. Evangelistic efforts are also going ahead along varied lines.

Child Welfare.

"On our compound for the past three months through the money given by the Child Welfare Committee of the National Christian Council, we have been giving one meal a day to 115 children chosen from the most desperate homes in the neighborhood. This has cost on an average of 75 cents in American money for one child for three months. This is a sample of what good can be done with money that is entrusted to us here in China."

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Helping the Children.

"We are very glad to have this fund for the poor children. We do not like to give the children a bad impression that they are poor and pitiful. Therefore we do not call it refugee school or free school. We call it Happy children class. There are about 90 girls and boys in average. We teach them to read, to write, to sing many hymns and to do some manual works, and prepare dinner for them; and

cooks are the mothers of children. They get a bowl of bean milk each day besides rice. Another friend in Christ sent us \$250, then each child got a new dress. If any one is sick, they should be sent to the clinic room or to the hospital if necessary. They feel themselves are privileged, because they are very poor at first. They came with their dirty hands and bare feet. We help them to wash and teach them to love neat and clean. We train them to have good order in their lives. We have a final meeting on the last day. They wear their new dresses and with their combed hair, clean hands and smiling faces. They can sing as well as angels. They act meaningful plays. They are just like the students in school. No one can recognize that they come from hut or boat. We prepare some prize for the best pupils. They are very happy. We hope the Happy children class will be open after summer."

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Demonstrating the Christian Life.

"In the Hofei institute there will be eight classes for people to choose from. There will be groups studying the "Christian Home", and "Worship Leadership"; there will be demonstrations treating various aspects of the Christian life all the way from preparing a meal composed of new types of food to leading a song service in a country village. The war and subsequent looting has made a clean sweep of every kind of reading material in this community. Bright new, interesting, Christian literature will be sold at reduced prices, putting it within reach of even the poorest church members.

"Every night an evangelistic meeting will bring the gospel message to friends and neighbors whom the Christians invite. In self defense the adults have had to start a special institute for the little folk, with games, singing and story periods.

"A week of Christian activities such as these brings the constructive message of love and brotherhood, and of the purity and self-sacrifice of the Christian life before the entire community with an intense vividness even if only by contrast to the reign of destruction surrounding us."

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Preparing for Home Week in Nanking.

"Nanking has so many new Christians that we have felt especially the great need for stressing the Christian Home. Seven Mothers Clubs have been opened during the past eighteen months. Last May Miss Lois Chappell spent two weeks with us, meeting with our Nanking Christian Council Home Committee and with each of the Church groups.

"On September 27, Miss Kuan of the NCC, was here for an institute of 50 workers representing the various churches. At that time we presented the 1940 Home Week material and showed practical methods for introducing the various topics. We all helped to prepare the noon meal that day, using flour instead of rice, and learning how to make such dishes palatable. This is an urgent need here, as rice is too expensive for most people to eat regularly."

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In Shanghai the Christian students have been carrying on various activities and in November, 1940, the Shanghai Students Christian Union celebrated its 20th anniversary.

The Shanghai Lien.

"The Shanghai Lien is a Union Composed of the Student Christian Associations in the various colleges and middle schools in Shanghai. For one who knows students, and is interested, these statistics will be interesting.

Enrollment in Christian colleges and Middle Schools	12,000
Total number of Christian students estimated at ..	1,400
Number of SCA's (Student Christian Associations) .	31
Total membership in these 31 SCA's	5,000
Shanghai's oldest SCA.....YPCA, Hangchow	
Christian College	(1886)
Shanghai's newest SCA...SCA SMC School for Girls	(1939)
Formation of Shanghai <i>Lien</i> , the Union of the SCA's	1920
Number of student officers in <i>Lien</i> and SCA's	300

"Activities: Bible study, devotions, church service, discussion groups, lectures, debates, athletics, international relationships and correspondence, social meetings, charity bazaars, free schools (enrollment since Jan. 1940:—3,500), cooperatives, mutual help projects, exhibitions, conferences and retreats, training institutes, publications, exchange of used books, educational visits, Sunday schools, choirs, glee clubs, dramatics, winter clothes campaign, art, etc."

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In Shanghai also Christian work has been carried on amongst the European refugees and a committee has administered relief to many men and women who have been facing most difficult conditions.

European Refugees in Shanghai.

"On November 12th the Shanghai daily papers ran a plea with headlines telling of 14,000 Jews facing starvation this winter unless more help comes from the Joint Jewish Distribution Committee in New York. Meals have been cut down from three very meagre meals to one snack—this due to the rising costs. The increase of eight cents on a loaf of bread means an increase of \$2,700 more to buy this one commodity. A personal acquaintance said:

'We only get one meal a day now, and only one thing at a meal. Yesterday it was cabbage, and I don't know what was the matter, no one could eat it; so yesterday we got nothing.'

"And this fate has come to people who have been used to living in decency and comfort,—many, even in luxury. There is no escape from Hongkew for the vast majority until the war is ended."

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The needs for relief are many and varied. During recent months one group of people who have needed relief have been the Chinese and foreign workers of Continental Missions who have been unable to receive funds from Europe. The N.C.C. Committee on Continental Missions Relief sent out a letter which contained these paragraphs.

Continental Missions Relief.

"Not only are German missionaries and their Chinese colleagues suffering, being deprived of remittances, but the same is true to a lesser degree, but increasingly, with the Danish, Norwegian and Swedish missions. As autumn approaches this suffering, already pitiable, will increase greatly unless the efforts now on foot are successful in relieving it.

"Our first appeal resulted in responses of almost NC\$85,000, of which NC\$60,141 came from North America, chiefly from the International Missionary Council and the Lutheran World Council, and NC\$24,147.47 came from friends in China, very largely in personal gifts from missionaries.....

"Our latest advices indicate that the most urgent need is still with the Berlin Mission and the Rhenish Mission; and that the Norwegian Mission Alliance, the Finnish Mission, the Schleswig Holstein (Brekum) Mission, the Swedish Free Mission in Hopei and Yunnan, and the Tao Fang Shan Institute under Dr. Reichelt, are all in serious need. There is every prospect that other needs, also urgent, will appear in the autumn.

"As this need is not for the moment only, we ask our friends, in addition to sending what they can at once, to consider whether they can make a monthly or quarterly gift until we have met the need as fully as we are able."

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CENTRAL CHINA

In connection with the above appeal for relief of continental missions it is interesting to note that a group of Christian women in Central China responded generously to this call.

Chinese Women Give to Distressed Missions.

"The appeal in your letter regarding the need of relief for continental missions in China.....was presented to our Chinese Women's Missionary Society and produced an unexpectedly enthusiastic reaction. Their thought was: These missionaries came from Europe to help us in China. This is the first time we have had the opportunity to help them. Certainly, we must do something about it. In a moment it was voted that \$1,000 be taken from the treasury of the Chinese Missionary Society to be sent to you for this need.

"Herewith we enclose the cheque for one thousand dollars, asking that you please send the receipt to the Chinese Missionary Society. May this small amount help a little in the great work you are doing."

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Doctors and nurses are so busy that most of them do not have time to write much of their experiences. Here is one brief report from a nurse:—

Union Hospital, Hankow.

"In the School of Nursing things are flourishing. I was warned that there weren't any High Schools now from which to gather student

nurses for a new class in September and that we must continue to run the wards with volunteer help as we were doing. But! We had about 40 candidates apply! They were up to standard, too, and we accepted 30. Isn't God always better than our fears? So now we have a preliminary course running for this new class in our fine new Nurses' School and Hostel Building. And oh! there is the real equipment that I've always dreamed about. It seems a dream that we could have secured it in such times as these. So now we do not have to depend upon any volunteer help at all, as we are back to our full quota of nurses."

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In Central China there has been continued danger and damage as a result of air-raids.

Relief after Air-Raids.

"There were air-raids on the fourth and ninth this month. The first one cost 600 people dead and wounded. There was small damage the second time (one dead, eight wounded). The YMCA building was on the brink of destruction. One bomb fell in the kitchen and another in the lobby. The servants and staff were very courageous. They disregarded their lives and put out the fire with all their might. Still there was danger. (Several lines omitted here, which describe the surrounding fires. Editor.) I-fan and all the staff tried hard to tear down the wall next to the YMCA. Fortunately it was done, and the wind changed and the Association building was saved.

"While some were saving the building several of the staff and servants went out with stretchers to take the wounded to the hospitals. In the evening, I-fan and I went out. Porridge and a place for overnight was prepared. The YW staff was busy to cook food for the YM co-workers and make porridge for the refugees. The auditorium was filled with the homeless, heart-broken people."

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Mission Hospital Bombed.

"Yesterday we had the worst bombing of the city. Thirty-six planes attacked every part of the city with incendiary bombs. Three-fourths of the city was wrecked and burnt. The suffering of the people is unspeakable. Our buildings were burning at four places when we came out of dugouts, but after two hours of fighting we got the fire under control and have still a place to live.

"Our hospital had two direct hits. Several houses were wrecked but others can still be used after repairing the roofs. Our medicine room and dispensary suffered much and we lost thousands of dollars worth of medicines and instruments. All patients were in the two dugouts and two women were delivered of babies during the bombing. So far we have taken care of 28 injured and of these five are staying in the hospital."

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SOUTH CHINA

South China is another region where part of the work has been carried on in occupied areas and part in unoccupied territory. Suffering has continued as a result of the hostilities.

Bombing in South China.

"We leave the city of.....early in the morning and return at 3 p.m. Then shops open and the streets are crowded. The owners of shops which have been destroyed recover what they can; the dead are buried and the injured cared for; the telephone and light wires are repaired and the streets are cleaned; and stories are told of the day's adventures, if there have been adventures.

"After a bombing raid on Thursday I passed, as I came into the city, a woman, evidently of the working-class, sitting at the head of a pine wood coffin, sobbing bitterly. By her side, a man, evidently a laboring man, was seeking to comfort her. She is typical of the people who are most affected.....poor people who are on or near the hunger line of existence, who want nothing more than to live and support their families in a meager way..... In Europe (the cities) have means of defense and attack. It is not so one-sided. Here, we can only escape to the surrounding hills and wait..... Seventy-seven planes flew over Thursday, dropping over 200 bombs. If they were not so horrible, these modern silver-colored machines shining in the summer sun would be beautiful in their precise formations."

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Relief work has been carried on by evangelists, educationists, and hospital workers who have had to adapt their methods to the needs of the situation that they met.

Relief for Children in Fukien.

"A small building that had formerly been used for setting hens but that had not been used for several years was requisitioned.

"We cleaned it thoroughly and installed a needy old couple to cook for the children. The table was an old door laid on piled-up bricks and the seats were made by laying boards on brick pillars.

.....There are several big trees with heavy foliage and the children have eaten all their meals for four months, with the exception of two or three, under these trees. Our only expense other than food was \$10 to cover an out-door charcoal stove (contrived from a can), and for bowls and chopsticks.....

"The effect on the health of the little ones was almost immediately noticeable..... Besides the children who get a meal a day we have a group of weed-pullers, almost all older boys and girls who were thin and half-starved and from homes that were desperate..... They water and care for the vegetable gardens we dug and planted for the children's table. They are pathetically grateful for the chance to work, and for the small remuneration.....

"At first rice from the Red Cross was \$46 a bag. The last was \$60, transportation besides. For over a week, no Red Cross rice

has been available and we have been buying in small amounts at the rate of \$78 a bag..... People have pawned their winter clothes and rice goes higher and higher..... We would greatly appreciate any sum that comes *regularly*. Then we can make up the lack in other ways."

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Fukien Christian University.

"Fukien Christian University is entering new fields, literally and figuratively. If state secrets could be shared you would be interested in substitutes that are being discovered for essential commodities now being put out of reach by soaring war-time prices or crawling war-time delivery. For example, kerosene is now an object of major interest, second only to rice. Our laboratories are working overtime, with results.

"Necessity is mothering many inventions, large and small. Under good direction, the Shaowu bamboo stool has gone through a quick evolution into a comfortable chair, with tilted seat, back, and arms as well as legs. Ingenuity has achieved a lamp chimney made in the physics workshop of narrow slices of glass fitted together vertically and held by tin binders at top and bottom.....

"Crisis needs two Chinese characters to represent it; one means *danger* and one means *opportunity*. (*Wei-chi*) In the crisis that FCU is passing through, the second character is written large. We are really beginning to know more of the province for which we are named, having crossed it to settle in the northwest corner. Our students come from a larger area than before, bringing new elements into our community....."

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A Hospital in Kukong (Shaokwan).

"The Methodist Hospital and its staff are widely known and respected in the community. It seems that we should reckon with the fact that an institution of this kind appeals in a practical way to the Chinese people. It draws attention to the faith and to the church it represents..... (and) secures a certain standing in the community which is desirable and helpful..... The number of baptisms coming from work in the hospital are considerable. Again, a hospital like this is an excellent training ground for workers, for nurses in particular. Most nursing schools in China take in many non-Christian girls and graduate a high percentage of Christians: women of character and trained in a useful profession. If in addition the hospital is self-supporting—as this one is—we have altogether a very cogent answer to those who have been raising the question as to whether medical work should continue (to be a part of mission work), or whether it might not now be handed over to the Government."

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From South China we can also record another instance of Chinese friends increasing their financial support of worthwhile Christian work,

Self-Support.

"Laus Deo!

"In mid-August the newly-elected Diocesan Board of Finance met to face the fact that they needed a further \$12,000, Hongkong currency, to keep their work going in the mainland in occupied and guerrilla areas, and a further \$1,000 for St. John's Church, Kunming.

"Under God they decided to organize the first Diocesan Finance campaign to run the month of September, and to have a service of offering on October 6th in the Cathedral.

"On October 6th most of the 60 captains attended this service and the sum of HK\$12,667, and CN\$1,206 was handed to the Bishop and offered to God by him.

"In other words, we got almost exactly the amount we needed."

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In Fukien and Yunnan there have been quite a few evidences of developing church work and pioneering in new fields.

Student Interest in the Bible.

"A few weeks ago I was leading chapel for the students of a Christian University in Fukien. For the scripture lesson I read the passage that was read here this morning. In the afternoon a delegation of leaders from the Student Christian Association came to call. They told me something of the work which they as Christian young people were attempting in the community: Sunday School classes, young people's service for the Middle School students, a gospel band which went to the prisoners in jail and another which travelled through the rural hamlets. Then they referred to the morning chapel service. They said, 'You read this morning from a little pocket testament. We have come to see if you have brought a supply of those books with you and to ask you to let us have at least 200 copies. If you can do that we will put on a campaign to get as many as possible of the students in this university to buy a pocket testament and to carry it with them constantly.' 'But,' I said, 'these books cost \$1.50 each, and you have just been telling me how many of you are refugees and almost destitute.' 'O yes,' they replied, 'but this is the New Testament, and the students want it.' Of course I let them have all that were left in my travelling bag, but that was only a handful."

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Pioneering for the Church in Yunnan.

"Rev. Wu Sheng-te went to Tali to start church work in September. He has made considerable progress in a short time. He writes of his new and growing congregation of 50 people who meet on Sundays in his friend's Prof. Ts'ai Yung-ch'un's house, followed by two discussion groups of young people. With the help of Mr. Chien Er-lien, St. John's University graduate now attending the Institute of National Culture at Tali, he is also organizing a Christian fellowship among post-graduate students. At Hsiakwan where a number of St. John's University medical graduates are working, Mr.

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Wu also has a service centre. For three days in the week, Mr. Wu teaches at the Union Theological Seminary of Canton, now at Hsichow 45 li from Tali. The Seminary is affiliated with our Hua Chung College of Wuchang, also at Hsichow. The students and staff members of these two institutions give considerable help in local social and religious work. Mr. Wu writes: 'When it rains, the road is muddy and my bicycle does not work, but my feet serve as well. The bicycle carries me on fine days and I carry it in turn in bad weather. It is a jolly experience sometimes to take off your glasses and travel in heavy rain, feeling that your body is water-proof!' Mr. Wu needs an able young colleague or a missionary worker to assist him in covering his big 'parish' of Hsichow-Talifu-Hsiakwan."

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Summer Conference in Yunnan.

"Since I last wrote we have had a most inspiring conference of workers led by Marcus Ch'eng and Frank Price. It was attended by 150 workers. Dr. Ch'eng inspired us all. His exposition of the basic facts of the Christian life in a series of Biblical addresses, his leading of the groups (after the manner of Methodist Classmeetings), his personal contact with individuals, and his untiring zeal have had permanent effect. Dr. Price proved of great value on the practical side. His afternoon discussions on rural church problems were very popular and extremely helpful. He put before us a number of new and easily workable ideas."

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WEST CHINA

During the last four years the tide of war has increasingly affected the life of West China. Many people from the occupied areas have gone to the west and southwest. There has been a steady trend for Christian work to be developed in places where formerly there was little evidence of church work. Christian organizations are trying their best to meet the new needs in this developing part of China, though difficulties of setting up new work and the cost of transportation are considerable. As is well known also Chungking and other cities in these regions are subject to considerable bombing. The encouraging feature, however, is that there is a very high spirit amongst those who work in the free areas. Here is one expression from a Christian worker who believes that we are facing challenging opportunities:—

"The atmosphere of crisis is one for the strengthening of practical and spiritual cooperation, not one for letting things slide because the course of events is unclear."

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Because of the great activity in the west the reports from this section are given a greater prominence than those from the other regions of China.

First of all we may quote two accounts of the air-raids.

Chungking Bombings.

"What was undoubtedly the most disastrous air-raid on Chungking since the beginning of the war occurred yesterday, the 12th, at noon, when 154 bombers flew over the city and dropped some 60 tons of explosives, over 500 bombs, on the city,—most of them on the densely populated downtown section.....

"The first wave brought 27 bombers headed in our direction. We quickly took to the dugout.....30 feet below ground we could still hear the terrifying swish of the falling bombs, the roars of the explosions and feel the concussion in our ears and the high rush of air that swept by us. A moment later.....from the high parapet of rock above the Chialing River on which the Methodist compound stands, we could see the clouds of debris and the smoke of one fire rising from the opposite bank....."

"Dr. Tseng, who was with the patients in the dug-out, came quickly to help. At the entrance (to the compound) we found a huge crater, nearly 40 feet across. Stones, some of them weighing over a hundred pounds, had been hurled hundreds of feet and many of them had crashed through the roofs of both the McCurdy and WFMS residence. The tennis court.....was obliterated by debris. McCurdy and Stockwell had both had very narrow escapes as bricks and rocks flew over their heads..... The wires were all down, so we have neither lights nor phone service. The water was also stopped, but fortunately, is on again to-day."

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Missionary Losses in Chungking Bombings.

"Only one church has escaped Japanese aerial destruction in Chungking. In spite of damages caused by concussion and splinters, services are still held at the Methodist church at Dai Chia Hang. All the rest were either destroyed or badly damaged.

"The first missionary property destroyed in the 1940 bombing season was the student center established at Shapingpa, 15 kilometers from Chungking, by the International Student Service, the Chungking Y.M.C.A., and Y.W.C.A. It was demolished on May 21 when Japanese raiders bombed the college town.

"The Chungking Y.M.C.A. suffered another loss on June 11 when two bombs landed on its Lianglukow suburban office. The library, club-house, and restaurant were all destroyed.

"Two bombs landed in the garden of the Y's city office on June 12. The main building suffered considerably from concussion. On the same day, a heavy demolition bomb landed at Dai Chia Hang and blew off a section of the enclosure wall of the Methodist mission. Three demolition and a number of incendiary bombs hit the Sudeh Girls' Middle School, an American Methodist institution at Tseng-chiayeh. Its dormitory was razed to the ground. The main building escaped on this occasion, an incendiary landing in a well just beside it.

"Destruction, however, was completed on June 16 when the main building was hit by more bombs. The church of the Seventh Day Adventist Mission at Mihua Chieh was demolished on the same day

by a direct hit which also badly damaged the Bible Society just across the street. The Y.M.C.A. suffered further on this day when a part of its important documents, waiting to be shipped to a place of safety, was destroyed at the Nanchimen wharf along the Yangtze.

"The recreation ground of the Lewis Memorial Institutional Church of the American Methodist Mission received two hits on June 26. Concussion damaged the main building and the Yuteh Primary School. The Chungking Y's city office again received a salvo of bombs on this day. Destroyed were its Young Men's Preparatory School, typewriting classroom, public cinema and projection room, and part of its office. Destroyed also was its rural service station at Hsuchiapo outside the city when another batch raided that section.

"The Chungking Y.W.C.A. suffered the same fate as its brother institution on June 28 when three bombs landed on it and blew off the dormitory. Only a small portion of the building is still standing to house the offices.

"However, the Chungking High School at Tsengchiayeh was more severely bombed on that day. The branch office of the Syracuse-in-China General Hospital, which is housed on the school compound, suffered a \$150,000 loss, including X-ray equipment, medicines and materials. The Library School of the Boone College of Wuchang, housed on the same compound, was also damaged.

"The destruction of the Chungking Y.M.C.A. was completed on August 9 when it was bombed for the sixth time. About eight incendiary bombs burnt its main office, information station, restaurant, and library to the ground. Only a portion of its dormitory is still standing. The Chungking High School was bombed again on this day and half of its dormitory, a four-story brick building, was destroyed.

"The Lewis Memorial Institutional Church was razed to the ground on August 19 by Japanese incendiary bombs. Burnt on the same day was the Friends (Quaker) Mission.

"The bombing on August 20, considered with August 19 the blackest day of Chungking, caused the heaviest missionary property destruction. The Canadian Women's Missionary Society, the Canadian Hospital, the Canadian Mission Church, were all burnt down by incendiary bombs."

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Relief workers have tried to help the victims of these air-raids and also two or three special groups have been active in helping wounded soldiers.

To the Relief of Ho Chwan, Sze.

"Encouraged by the immediate grant from the American Relief Committee, the local Christian bodies organized a committee to deal with the more needy..... The death roll was estimated at about 2,000. It is a fact that the authorities distributed 1,400 free coffins. The total number of injured is not known, although there is a list of 350 receiving Hospital treatment..... The so-called 'lighter cases' are very bad indeed: one such had both legs, the lumbar region,

her head and one arm injured. Even some of the out-patients seemed to be in a serious conditions, having several wounds."

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"Y" Serves Half a Million Soldiers Monthly.

"A recent typical monthly report of the Army Service Corps, organized by the Chinese Y.M.C.A. workers, showed that 561,299 soldiers had been helped in that month, said the "Fellow Workers," a Chungking publication.

"Help to soldiers embraces a wide field. 60,509 soldiers were taught songs, 60,617 given "spiritual talks," 62,901 provided with books and newspapers, 20,985 trained in literacy classes, 45,581 heard news reports, 60,653 had congee and tea, 5,527 were given free baths and lodging, 3,842 received laundry and sewing services, 49,120 saw dramatic performances and motion pictures, 761 received medical aid, 44,518 heard phonograph music, 33,575 played indoor games, 22,984 enrolled in athletic programs, 56,589 attended meetings, 6,570 had letters written for them, and 26,567 paid "consolation calls."

"The Army Service Corps has 332 "Y" workers and 105 assistants. They are scattered in seven main areas, namely, Szechwan-Hupei, Shensi-Honan, Hunan-Kweichow, Kwangsi, Hunan-Kiangsi, Kwangtung, and Chekiang. Besides, there are three mobile service units; the first unit for Hunan and Kwangsi; the second for Hunan and Kiangsi; the third for Szechwan and Hupei."

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"Friends of the Wounded" Enlarge Delousing Work.

"Low-priced, portable, army-type steam delousers are to be installed by the general headquarters of the Friends of the Wounded Society at all military hospitals. Construction of some 220 new delousers and overhauling of another 30 now in use are to be completed before the end of the year.

"To carry out this project the Friends of the Wounded Society headquarters has allotted \$83,200 for immediate installment of simple-type delousers in military hospitals which lack such facilities. Both the Army Medical Administration and the health department of the Board of Military Supplies and Transport are to provide a part of the needed personnel.

"To provide better nutrition for wounded officers and soldiers in military hospitals, the Friends of the Wounded Society is now experimenting with a "one catty of pork a month" movement. For the time being, only the service units directly under the general headquarters of the F.O.W. are to provide each wounded officer and enlisted man in the hospitals excluding those on a special diet, with a catty of pork each month. This meat is to be distributed to the wounded once weekly, each getting four ounces every Sunday noon. An additional four ounces of pork is to be provided if there is a fifth Sunday in the month. For the inmates of the twenty-odd military hospitals with which the general headquarters of the Friends of the Wounded is directly connected, it is estimated that a sum of \$420,000 is needed annually to buy pork at the average cost of one dollar a catty.

"Up to November 11, there are 23 service units directly under the general headquarters of the Friends of the Wounded. Practically all of these units are stationed in hospitals along the Yangtze River, including the entire Szechwan Province. One of the 23 is working at Kweiyang while another is at Paocheng in Shensi. For these units which carry out the fourpoint program of the F.O.W. in 26 hospitals, a yearly expenditure of \$400,000 is needed. In addition to these "direct units" nine groups of F.O.W. workers, organized through the cooperation of the various provincial and local chapters, are rendering their service in 116 hospitals. The annual expenses needed for these nine units is \$116,000.

"To date no less than 68 chapters have registered with or have been inspected by the F.O.W. general headquarters. These chapters provide either entirely or partially the four-point program for the wounded officers and men in 104 hospitals. In collaboration with the Red Cross Medical Relief Commission, there are an additional 30 units working in front-line field hospitals. For these the yearly expenses are estimated at \$127,800.

"One hundred twenty thousand dollars have been allotted by the society as initial installment for the training and organization of industrial co-operatives for disabled and maimed soldiers. Disabled military men who need orthopaedic treatment are taught artificial limb-making, gardening, light handicrafts and other trades during the period they are given treatment and care at the Orthopaedic Center attached to the Red Cross Medical Relief Commission at Kweiyang."

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In the field of initiating new projects the work of the Church of Christ in China amongst the border tribes is of particular significance. Last summer vacation several students rendered voluntary service. One account of their service is most interesting.

The Border Service Team.

"Writing from 'The Headquarters, Students Summer Service Corps, under the auspices of the Church of Christ and the Chengtu Universities,' Mr. Chiang tells of how, from more than 500 applicants, 79 were finally chosen for the work. They were divided into nine patrols, and each patrol was responsible for 'religious education work, work among the homes, medical service, agricultural work, the investigation of social conditions, etc.' in the nine towns in which they were stationed.

"The description of how the 79 were finally chosen is reminiscent of the old story of Gideon and his Three Hundred, but there the likeness ends.

"'At the last we had only 79. Now I remember the 70 in our Lord's day. One of the 79 became very sick and died. Li Chin-shün is the first Chinese who sacrificed his life for the Tribes' People.'

"The journey was made on foot.

"The first day, July 6th, we walked to Peh-hsien and stayed over night in the Church premises there. The evening prayer was full of thanksgiving.

"The second day was Sunday. After morning service, we walked all day. Built a bridge.....arrived Kuanhsien late in the evening.

"The third and fourth days, we were making preparations for the climb into the high mountains.

"The fifth, sixth, seventh and eighth days we climbed higher and higher. We do not know how many mountain ranges we crossed. On the eighth day we reached Wei-chuan and put the sixth patrol to work there. Then, on the ninth day, we reached Wei-chow where we established headquarters and set the third patrol to work.'

"The next day the remaining seven patrols were sent to seven other towns.

"The students are working wonders among the Tribes People, who welcome us heartily..... The Ch'iang tribe is the most interesting. They are like the Jews in many ways: they worship only one God; a priest offers sacrifices. The sacrifices are offered on a high mountain, upon a rock near a wood. I.....would like to find out more of the history, customs and religion of the Ch'iang people. There might be greater historical data here even than that discovered in Sian through the Nestorian Tablet. I wish every missionary and every Chinese Christian might visit this country.....The northern mountain peaks are capped with snow all the year round.' ".....

Another writer told of an interesting incident.

"Andy Roy is back from the first month with the Border Service Team. He tells of one place where the team, not knowing that Christians were in the village, had their worship service at 7 a.m. They had just finished when a group of people came asking if there wasn't to be a service. 'Yes, in half an hour,' was the undaunted reply of the students. So they had another service. That had been finished but a little while when people from another section came, asking if there wasn't to be a service—so a third one was held that day."

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The West China Union University has been rendering some practical help by research in drugs.

West China's First School of Pharmacology.

"Headed by Dr. E. N. Meuser, the department of pharmacology of the West China Union University is the first institution of its kind in this part of the country.

"Opened in 1932, the department was reorganized in the spring of 1939. With financial assistance from the New Life Movement and the International Red Cross Society, it has been enabled to take on new projects. It now comprises five divisions: School of pharmacology, drug research, manufacture of medicinal chemicals, manufacture of pharmaceutical preparations, and business administration. Each division has its own professional and technical staff headed by a director and an associate director.

"The research, manufacturing and business divisions have been named the West China Pharmaceutical Laboratories. Since June,

1939, it has been able to manufacture a considerable number of modern medicines from both native drugs and imported chemicals for distribution among hospitals and other health organs in West China from Kangting, capital of Sikang, in the west to Ichang on the Szechwan-Hupeh border in the east."

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The churches in the west are making efforts to help the country people.

Rural Reconstruction through Churches.

"Christian gossellers no longer confine their evangelistic activities to the churches. They go to the country and reach out to the masses. Oftentimes they have their pulpits on the farm and cite in their preaching the Scriptural lesson on "sowing and reaping" as given by Jesus in its literal significance.

"The new emphasis in Christian evangelism is already taking root in the churches in China's vast west. Like all other movements for the national uplift of China at war, the rural church program came to Szechwan from downriver. The campaign of "rural reconstruction through the churches" has as its pillar and moving spirit Dr. Frank Price, American missionary and head of the rural church department of Nanking Theological Seminary. He had a good start in the program in Nanking and since the removal of the department to Chengtu has seen greater need for extending the program.

"In Szechwan there are 319 protestant churches of different denominations, while the number of Christians, according to an estimate made in 1939, totalled 13,653. This number, however, did not include those who have come to this province from other parts of the country since the war whose number is estimated at 20,000. Two-thirds of these Christians live in the country. The number of churches of different denominations is shown as follows:

Baptist Mission	42
Church of Christ	104
Methodist Mission	76
Friends Mission	22
Anglican Church Mission	33
China Inland Mission	42

Total	<u>319</u>
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"Amidst these churches and their Christians Dr. Price has sounded his clarion call and for pushing the provincewide program he has his rural Church Department of the Nanking Theological Seminary as the nucleus.

"The department, when first removed to Chengtu and amalgamated with the theological school of the West China Union University, had a small beginning. It had only two students in the first year. Now the theological school has 72 of whom more than half, coming from 12 provinces, are in the department. They include 12 pastors from rural churches who have come for a year's training and two "Miaos" from Yunnan,

"Among those on the faculty of the department who assist Dr. Price in the extension of the rural church program are agricultural experts who were graduated from the rural leaders training school or the college of agriculture and forestry of the University of Nanking. There are also writers and a cartoonist whose work reaches out to all the churches in Szechwan in the form of pamphlets, booklets and periodicals published by the department. The subjects covered in these publications range from "how to raise the hen" to general modern agricultural methods.

"Both students and teachers of the department serve as active agents of the rural church program. In the vicinity of Chengtu there are four experimental cooperating churches at Lungchuanyi, Chunghochang, Sipu and Wenkiang. These constitute the inner circle whence the movement has spread to other churches in this and neighboring provinces.

"Field training of qualified men for rural churches is done by holding institutes and large conferences. To date 11 regional institutes, attended by thousands of pastors, preachers and lay Christian leaders from various rural Christian communities, have been held. Three large conferences have been conducted, one for east Szechwan, the other for west Szechwan and the third for Yunnan Province. Preparations are being completed for holding another provincial conference for the training of rural church personnel in Shensi.

"Enthusiasts of the "rural reconstruction through churches" campaign, according to Dr. Price, have found a new field to conquer in the Chaotung district on the Yunnan-Kweichow border, mainly inhabited by the Miao tribes. There are more than 100 churches and 25,000 Christians with the "Miaos" as the overwhelming majority. The two Miao students of the rural church department are from that district.

"In carrying out the rural church program, Dr. Price has succeeded in securing the cooperation of the Szechwan Provincial Agricultural Improvement Institute. Through this arrangement, all the experimental cooperating churches enlisted into the rural church program may receive advice and technical assistance in carrying out their work from the 72 extension stations of the institute in the province of Szechwan.

"Thus each rural church serves as a "clearing house" of scientific agriculture and general rural welfare activities to its Christians and, through them, the non-Christian community roundabout. The churches help the farmers in securing for them improved seeds, in promoting the organization of cooperatives, and many other things."

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In the southwest too the Hua Chung College has been helping the community amongst which it works.

A Christian College and the Economic Situation.

"Dr. S. W. Wan and Mr. D. E. Hu of the chemistry department have successfully established the optimum conditions for the manufacturing of indigo in a pilot plant using local raw materials. Hsichow has been known for its art of dyeing with indigo but the methods

used here for making the dye even in a diluted and impure form are still very primitive, inefficient, and uneconomical, making it necessary to import considerable quantities of indigo. China as a whole imports annually two to three million U.S. dollars worth of synthetic indigo, mainly from Germany and England where dye factories have now been turned into explosive plants. After an extensive study, the investigators feel confident that their process will produce this dye-stuff in China with an attractive profit during the war, and at a cost to compete favorably with imported products in peace time, and that, if adopted on a large scale, it will create a wealth of several hundred thousand dollars each year, right in this community..... The present process which has been developed independently is superior to foreign processes and does not infringe upon any existing patents."

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Many Christian workers are interested in the work of the Cooperatives.

The Church and Cooperatives.

"How naturally links are formed between the Church and Cooperatives is revealed in a letter from Miss Nowlin, in which she tells that the China Industrial Cooperatives in a certain place held their training classes just across from the Methodist Church. During their period of training, the girls in Weaving and Embroidery Cooperatives attended social functions in the Church and also the services. Now, on two Saturday afternoons in the month, the pastor holds a special meeting for the Weaving Cooperative, and on the alternate two Saturday afternoons, for the Embroidery Cooperative.

"Originally, none of them were Christians, but all are learning about Christianity and—if they keep on as they are going—I've no doubt but that a number of them will become Christians. They range in years from 16-30, and all have had at least primary school education.'"

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To meet the new needs amongst students the N.C.C. had a sub-committee on student work in government universities.

Student Workers for Government Universities.

"Mr. Kiang Wen-han reported on three men secured by the YMCA, namely, Mr. George Wei for Kiating, Mr. Yu Jui-Yao for Liangfeng and Mr. Li Yun-chuan for Chengku. He also reported that Mr. Roland Koh.....was proceeding to Nan Hsiung to the Sun Yat Sen University."

"Nan Hsiung, on the Kwangtung Border, is the latest home of this university since the bombing of Kunming, which was its first refugee home after being driven from Canton.

"A further meeting of this sub-committee on October 25th reports the finding of a fifth student worker in the person of Mr. T. F. Wang, a graduate of the University of Shanghai, who has had experience of student work both in China and in the USA."

"Mr. Wang offered to go to West China for one year to work in the National Chekiang University at Mei-T'ang, near Tsun Yi, in Kweichow province."

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We know that in many centres in free China there is keen interest in the message of Christianity and one account many be quoted.

Eagerness to Read the Bible.

"Twice during the past year and a half I have been to Chungking. Both times the experience has been truly embarrassing.....Fifty fellowship groups.....and all members wanting to study the Bible, in one suburb, Shapienba, if we could furnish the Bibles and the churches could furnish the leaders for Bible study.....In Kunming, on a Saturday night in the midst of examinations, some fifty students came to the Quaker mission to hear a lecture on the Bible. In November when we were in Kweilin, we were besought by the YMCA, Baptist and Adventist missions, to find some way of getting Bibles to that center. Throngs of young people were coming every day, asking to buy a Bible."

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APPENDIX A.

Four Committees of the N.C.C. are concerned with relief work. In the fifth instalment of Christian Activities, details were given of these funds. For the six months August, 1940, to January, 1941, the statement of funds is as follows:—

	Receipts	Payments
1. N.C.C. War Relief Fund		
Balance Forward July 31, 1940	CN\$ 24,587.75	
August	822.04	CN\$ 3.12
September	109.20	15,000.00
October	7,613.62	—
November	974.12	—
December	1,295.69	5,206.16
January, 1941	4,624.21	—
Balance January 31, 1941		19,817.36
Totals	CN\$ 40,026.64	CN\$ 40,026.64
	Receipts	Payments
2. N.C.C. Child Welfare Project		
Balance Forward July 31, 1940	CN\$ 31,143.00	CN\$
August	800.00	13,751.82
September	63,088.37	32,849.16
October	3,511.09	62.88
November	5,040.47	4,002.00
December,	1,641.65	45,525.00
January, 1941	99,257.52	20,215.32
Balance January 31, 1941		88,075.92
Totals	CN\$204,482.10	CN\$204,482.10

	<i>Receipts</i>	<i>Payments</i>
3. Christian Auxiliary in Aid of European Refugees		
Balance Forward July 31, 1940	CN\$ 5,590.26	
August	166.00	CN\$ 310.00
September	717.80	1,071.50
October	1,045.00	640.90
November	682.14	1,321.00
December	2,429.03	741.00
January, 1941	1,368.14	—
Balance January 31, 1941		7,913.97
Totals	CN\$ 11,998.37	CN\$ 11,998.37
	<i>Receipts</i>	<i>Payments</i>
4. Continental Missions Relief		
Balance Forward July 31, 1940	CN\$ 16,600.00	CN\$
August	3,129.55	16,119.75
September	44,230.94	21,390.80
October	11,635.97	3,995.40
November	26,705.36	—
December	4,314.43	1,000.00
January, 1941	4,116.30	—
Balance January 31, 1941		68,228.60
Totals	CN\$110,734.55	CN\$110,734.55

APPENDIX B.

YWCA NOTES

Emphasis on Mass Education Continues.

In one large industrial city more than 1000 factory girls are enrolled in evening classes. A second city with newly instituted industrial work reports 900 girls in classes. Literacy classes, common knowledge, elementary hygiene and classes of similar nature are stressed. In one center women find it difficult to leave their home duties to come to a central place for classes so the YWCA brings classes to them, and up and down the lanes and alleys, women are gathered in little groups for an hour a day with the children playing around them.

Notable progress has been made in the production by one of the National YWCA staff of a set of Readers designed particularly for use among rural women. The contents are based on the life and experience of country people. The Readers are being published by one of the large educational supply houses.

Educational work in country districts goes on. Cooperative units are being set up in various centers. One rural YWCA Co-op in Szechuen prepares dried beef and renders lard.

The YWCA has two field secretaries at work promoting Co-operatives, one in cities and one in rural areas. In addition local secretaries supervise Cooperatives in Chengtu, Chungking, Kweiyang.

Hankow YWCA Service Group.

Reports are coming in concerning a splendid piece of work that is being done by a group of young women working near Hankow. Following the occupation of Hankow a group of young YWCA members went out into the country districts as a Service Corps. Their work is chiefly in service to the wounded, in close cooperation with the Friends of the Wounded. Others have joined them and the group now numbers 50. The spirit of fellowship and mutual helpfulness in the group is remarked upon by all who come in contact with them. They have their daily worship service and maintain splendid morale. Cheerfully they do all kinds of tasks in and around the hospitals for the wounded: washing garments, sewing, conducting singing and dramatic groups among the patients, writing letters and in general being of service wherever needed. There are tales of simple heroism also. Once during a severe air raid when even the nurses had to flee hurriedly, forced to leave severely wounded bed-ridden patients behind, a group of Service Corps girls stayed by.

Bits from Recent Letters.

"Last Saturday, October 26, I arrived in Chungking just after a bombing and walked into the badly shattered remains of the YWCA Building, to find the Board calmly proceeding with its regular business meeting! The bomb which did the damage fell in the street just outside the YWCA wall, and the back section was shattered too badly to be safe for occupancy. . . . Really, the Chungking Board and Staff are marvelous—already they were making plans for repairing the front of the building to be used for a Hostel. . . . Repairs will be made with boards and bricks from previous bombings. They realize it may be unwise to put much money into repairs, yet the *Association must go on.*"

From Kunming, October 16: "Since the air raids, our office hours have changed from 3 p.m. to 8 p.m. and we spend much of our daytime hours sheltering from raids. It is strenuous and upsetting, but maybe we will get used to it. . . . We are concentrating our efforts in emergency work and relief. We cannot have regular meetings, so we have section meetings, and a plan of mass education in scattered districts is being worked out. . . ."



In Remembrance

MISS ALICE HOARE

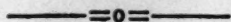
On Tuesday evening the 14th January at the China Inland Mission Hospital our sister Miss Alice Hoare passed into the presence of The King after a short illness. Miss Hoare came out from England over 30 years ago as a voluntary worker, and has resided in S. E. Shansi chiefly in the cities of Kaoping and Tsincheng in association with the Tsehchow Mission founded by the late Rev. Stanley P. Smith.

Handicapped by deafness and in other ways she worked fervently to do all she could among the Chinese women and children she gathered round her.

She will also be gratefully remembered by many former residents in Honan Province, where she constantly gave most valuable help as a Nurse in the homes of many at a time when such needs could not have been otherwise met.

Her name also appears as a collaborator with the Rev. F. C. H. Dreyer, in the preface of various Chinese Bible Commentaries, she having with considerable skill and care verified thousands of references.

In Chefoo we shall remember her as a keen and faithful helper in the B.W.A.: and for the many helpful friendships established during her stay in our midst. The earnest consecrated endeavour Miss Hoare put forth on behalf of the Chinese during her long and isolated life in the North, cannot be tabulated, but we know that such is recorded in Heaven where she has already heard the "Well done, good and faithful servant, enter thou into the joy of thy Lord." R.G.



Our Book Table

THE GREAT MIGRATION AND THE CHURCH IN WEST CHINA.

With characteristic candour and courage Dr. Lacy has accepted sole responsibility for the material of this Survey Report. His Chinese colleague in the fact finding process that lies behind it was Dr. (now Bishop) Robin Chen, who is to write a companion volume in Chinese. The National Christian Council and the Nanking Theological Seminary, who jointly sponsored the investigation are thus left only to be commended for the wisdom they showed in the selection of the team, and to send out the Report to whatever fate awaits it with their blessing. And so "wisdom is justified of her children."

West and South West China naturally present a great attraction to all interested in China and in mission work these days. Christian workers there have submitted to a good deal of investigating on the part of mission executives and others from China and abroad during the past few years, and so much has been 'reported' about these regions that it would not be surprising if at least some people in the West are beginning to pray "Lord let it repent Thee concerning Thy servants."

This Report, however, stands by itself, and I am sure will be regarded by workers both in occupied and unoccupied China as the most competent and factual document yet issued. It combines the qualities of being informative and challenging to an extent that makes it indispensable to any who are concerned with the future of Christian work in China. Even if disagreement is prompted by some of the things said, the reader has at least to justify his criticism in the face of statements that cannot lightly be set aside. The Report is serious and careful work, and if we are to do justice to it we shall have to discuss it (as I hope many will do) with a like seriousness and competence.

It is possible to argue that the introductory chapter on "The Four Fingers Trek," and perhaps a portion at least of the first chapter on "Social and Industrial Aspects of Immigration" might have been omitted in a study which is concerned mainly with the Church. It has to be remembered however that while a good deal that is written in these chapters may be familiar to missionaries in China, it is otherwise with the wider constituency abroad for whom the Report is also intended. The missionary can skip some of these pages if he so desires, but I

think both missionaries and missionary administrators abroad will be grateful to Dr. Lacy for presenting them with so careful and reliable a statement on these background subjects.

The "Case Studies of certain Immigration Centres," at the end of the volume, will doubtless stimulate discussion and some measure of reply from those whose work is immediately concerned. Criticism and comments in this section are frank, but if those concerned will weigh what is said, and without spending too much time on self-justification, will seek to profit from the experiences related, then these studies will have fulfilled their main purpose. The chapters that will most likely evoke some difference of opinion are those concerned with "Immigration and the Church" and "Attitudes of Migrated Leaders." The present reviewer has been long enough in China to realize that the "feel" of a particular situation is not easily acquired, and for this reason would at times have welcomed in these chapters somewhat more qualified comparisons as between church attendance, preaching, and certain attitudes and methods of Chinese preachers and missionary workers in the West and in other parts of China. Dr. Lacy's general statement that the Church in the West and South West "is in the primitive period of development as compared.....to the Church in China as a whole" makes one wonder just what "whole" he is thinking of, and in the parts of any "whole" that I can think of there are to be found sections not less primitive than the section covered by the Church in West and South West China. Such things as "poor pastoral leadership," "surprisingly low" church attendance, and faults of preachers and missionaries are no doubt true of West China, but to state these things as if they were in contrast to the rest of China is, I think, a little hard on the West. Then also I imagine there are a good many among the immigrant Christians who hardly qualify for the eulogies given them as a whole with regard to character, church going, liberal views, preaching ability and liberality. Again one does not doubt the possession of such qualities among the immigrant Christians, but to state them so much in terms of implied contrast is, I think, open to some question. On Dr. Lacy's own showing the immigrant Christians are also mostly middle class, and perhaps this has not been kept sufficiently in mind in the comparative statements.

One would be interested to know what conclusions should be drawn from the reference to the Sheng Kung Hui on page 28 in the light of what is said in criticism of the Church of Christ in China on pp. 92-93. Not less interesting would be the "other side" (if there is one) to the statement on "self-support" p. 45.

"Amalgamation or Specialization" as the issue being forced on Christian colleges, the future of immigrant middle schools, Theological Schools and Leadership Training are some of the other issues that are challengingly brought to attention and must be faced. Summaries given at the end of each chapter, and a reprint of the Questionnaire used by the Survey Team add considerably to the value of this important volume. It ought to be in the hands of all missionaries and Board Secretaries, and be carefully studied.

The sincere thanks of all Christian workers are due to Dr. Lacy and Bishop Chen for all the labour and ability they have put into this Report and to the Nanking Theological Seminary and the N.C.C. for sponsoring it.

I have noted only two printer's errors (prognostication p. 7 and pottering p. 21), and this fact speaks well for the care taken in proof reading. Alex. Baxter,

THE RELIGIOUS PERIODICAL PRESS IN CHINA—By Rudolph Löwenthal. Ph.D., of Yenching University, assisted by Ch'en Hung-shun, Ku T'ing-Ch'ang, and William W. Y. Liang. Published by The Synodal Commission in China, Peking, 1940. With separately bound appendix. Price in China \$20.00.

The book represents a series of monographs written by a group of Yenching University collaborators over a period of four years from 1935 to 1939. The purpose of these surveys is to systematically analyze one of the channels of religious propagation, the periodical press in China. The chapters are grouped under three main headings: (1) The Mission Press in China; including the Catholic Press in China and Manchuria, and the Protestant Press in China. (2) The Press of the Three Main Religious Groups in China: including Buddhist, Taoist, and Confucian publications. (3) The Press of Religious Minorities in China: including the Mohammedan, Jewish, and Russian Orthodox periodicals. Various findings are given in the concluding summary by Dr. Löwenthal.

Of special interest to Protestant readers is the first chapter on the Catholic Press, giving as it does a review of the history of Catholic publications from early beginnings, with special attention to conditions prevailing in 1917 and 1939. Details are also given as to format, languages used, and geographical distribution of centres of publication, as well as numbers and circulation of the periodicals issued. The remainder of the chapter is devoted to the press activities of the various Catholic Mission Societies including the China Synodal Commission, the National Catholic Action, the Jesuits and other orders as well as those of the secular clergy and secular press, totalling 152 periodicals issued in 11 languages.

The development of the Protestant Press until 540 periodicals had appeared between 1815 and 1937 forms the substance of the second chapter, in which are to be found many tables showing the age and frequency of issue, language and style, circulation, format, and distribution by provinces of publication centres. A survey is likewise given of the press activities of the various union and denominational organizations in which 258 periodicals are listed with brief indication of their nature.

In dealing with the Buddhist publications, more space is given to descriptions of the contents of the magazines published in the different provinces, as well as those issued under Japanese auspices in Tientsin, Tokyo, and Formosa. The section on Taoist Periodicals gives not only the historical background but the grouping of publications according to the trends represented: (1) Amalgamation of the Five Main Religions of China (stressed especially by the Tao Yuan and the World Red Swastika Society), (2) Ethics of the Tao, and (3) the Tao Chiao, or Taoist Religion itself. The discussion of the Confucian Press is largely by provinces with tabular indication of distribution and frequency. Comment is made of the fact that high literary standards and the exclusive character of the doctrines presented tend to limit the popularity of the Confucian press.

Thirty-six pages are devoted to the growth of the Mohammedan Press in China, the distribution of periodicals by provinces, the development of Pan-Islamism, and the periodicals under Japanese auspices. Some mention is made of the Mohammedan reactions to unfavorable references in the secular press to the Mohammedan custom of abstinence from the eating of pork, which is not readily understood by Chinese in general.

Beside citing the fortunes of the Jewish population in China (estimated at 28,000), the writer of this section gives statistics regarding

the English, Russian, and German-language press in Shanghai devoted to Jewish interests. Mention is also made of the Tientsin and Harbin periodicals, most of the latter being in the Russian language. Chapter 9 on the Russian Orthodox Press includes information about the 10 Christian journals in the Russian language issued in the cities of Harbin, Peiping, and Shanghai.

By way of conclusion, the editor of the series and author of most of the monographs, Dr. Löwenthal, raises the question of the significance of the religious press not only for the publishing organizations behind them, but for the readers and for the country as a whole. In his findings we make note of the following salient observations: first, that publications in the Chinese language are by far the more exclusive and satisfactory channel of propagation of religious ideas; second, that there is on the part of Chinese no need for religious literature in European languages; third, that of the foreign languages used English seems to be foremost with French and Russian closely following.

He further notes that the circulation of most periodicals is limited to rather narrow circles, with no influence outside of the religious groups for whom they were designed. While the Catholic and Protestant bodies represent a numerical minority, yet they lead in the number of periodicals issued: the Protestants with 211 and the Catholics with 74 journals, due most probably to better financial backing and more efficient organization. The greater number of Protestant publications is accounted for largely by the greater emphasis laid on education by Protestant missionary organizations. The author concludes with a review of the previous deficiencies of the religious press and a hope that by greater co-ordination and enlargement of the range of interest in the contents, the religious press will reach and influence a larger proportion of the population of China for the uplift of the country. C.B.D.

K'ANG HSI EMPEROR OF CHINA *Eloise Talcott Hibbert, (Kegan Paul, Trench, Trubner and Co., Ltd., London, 1940). Pp. 285. Price 15s.*

As the title indicates, this readable volume is a portrayal of K'ang Hsi emperor of China and especially emphasizes "his contacts with Europe" and "the position of importance he occupied in relation to the world beyond the borders of his empire." After briefly surveying the events attending the rise of Manchu power and the as yet unsolved mystery which shrouds the fate of the Shun Chih emperor (the father of K'ang Hsi), the writer stresses the influence of the Jesuit father Schall on the youthful K'ang Hsi.

The major portion of this volume is concerned with the roles played by important Jesuits under the reign of K'ang Hsi (1662-1722). Although a variety of topics, such as those which constitute chapters on "Women and Treasure," "Travels in Tartary," "A Manchu Hunt," "The Romance of Porcelain," and "Family Life," adds considerable local color, the reader will find that K'ang Hsi emperor himself serves more as the background on which are projected the main events than as the leading character. To this extent the volume is not essentially a biography of this great emperor.

The triumph of the Jesuits over the Mohammedans in the matter of supervising the compilation of the lunar calendar, the Jesuits as munition-makers, surveyors, physicians, ambassadors, treaty-makers, and close friends of the emperor—these furnish the subjects for a number of interesting chapters. The writer reduces the fundamentals of the

well-known Rites Controversy to this question: "was the Roman Catholic church willing to make concessions in order to continue the work of its missions in China?" A succinct account of this controversy and of its disastrous effects on the work of the Jesuits, together with the discussion of the correct Chinese character to be used in translating the word *God*, gives the basis for the writer's conclusion that "the Jesuit dream of a Roman Catholic world, with China firmly knit to the West through an identity of religion and interests, was shattered beyond repair."

Mrs. Hibbert's compilation serves a useful purpose and is worthy of being read. There yet remains to be written, however, a definitive life of K'ang Hsi in which the utilization of Chinese sources will be of inestimable value, especially in appraising the influence of this emperor in the Chinese *milieu*. David Gray Poston.

ON THE SHANTUNG FRONT, *a history of the Shantung Mission of the Presbyterian Church in the United States of America*, by Dr. John J. Heeren. Published privately by the Board of Foreign Missions of the Presbyterian Church in the United States of America, New York, 1940. U.S.\$2.50.

In 1937, the Presbyterian Board of Foreign Missions celebrated its first centenary. In preparation for this observance, it asked its various missions to write their own histories. The Shantung Mission assigned this task to Professor John J. Heeren, professor of History at Cheeloo University, Tsinan. Dr. Heeren took his assignment seriously and put his energies and his years of historical study into the task. The result is a most readable book, entitled, "On the Shantung Front" which was published last year.

Dr. Heeren writes against a long background. He begins his narrative with an introductory survey of Chinese history which is a marvel of condensation and accuracy. Into this history of China, he places the history, physical environment, and religious background of the province of Shantung. Against this background, he records the story of the development of Christianity in Shantung. Beginning with the early coming of Roman Catholic Missions and the later entrance of the first Protestant societies, he follows the introduction of Presbyterian missionary work from its origin in the old city of Tengchow to its present growth as the largest and strongest Presbyterian mission in China. He gives a readable, interesting, concise, and accurate account of the development of the Shantung Mission. As a trained historian, Dr. Heeren, makes good use of his sources and the book is well documented.

It is a joy to find a book as well indexed as this one is. Great care and much time have evidently been spent on the making of the index so that it is a model of accuracy and convenience, and a pleasure to all those who like an index to tell where information may be found in a book.

On the Shantung Front is not only an interesting and informative book to read but it is also a very valuable contribution to the growing, but as yet all too meager, number of good books dealing with the history of Christian missions in China. C.S.S.

CLIMBING,, by Rosalind Goforth—Zondervan Publishing House. Grand Rapids, Michigan, pp. 216 U.S.\$1.50

CLIMBING is Mrs. Goforth's autobiography. Although it is written in her interesting and fluent style it suffers from the fact that so many significant facts of her life have already been related in her two previous books *Goforth of China*, and *How I Know God Answers Prayer*. In review-

ing *Goforth of China*, the writer suggested that it ought to have been called "*The Goforth of China*" because one felt that so much of their success was due to Mrs. Goforth. This fact, however, now handicaps the present work more especially its first few chapters. Because there are so many references to the other two books, it is much more difficult to become absorbed in this one and, indeed, there is a danger of feeling that the book is merely a rehashing of the others.

However, the interest grows as one reads on and attention is held to the end. The reader will delight in the humour of the author and the vividness of her stories. She has laid bare her inner soul in the hope that it will help others who may be striving to live the victorious life. One cannot but admire the courage and faith of this highly talented young woman, who renounced a promising and interesting career to fare forth to endure all the hardships of the wife of a pioneer missionary in the interior of China. What great faith it must have taken to persevere after the loss of one and another of their precious little ones, all the time realizing that those still with her were being exposed to many dangers.

But if we admired Mrs. Goforth for setting out in her youth while full of vigour and strength, to undertake the difficult task of an itinerating missionary under primitive conditions in rural China, how much more must we admire the greater courage and faith required to start again, late in life, in a new field, knowing as she had not known in youth, all the hardships and deprivations which faced them. Only those who have themselves toured in the rural sections of North China and lived in these peasant homes, with mud floor and insanitary conditions, can really appreciate what all this must have cost a refined woman like Mrs. Goforth. There is, indeed, no more moving passage than the one which shows her at an advanced age, physically weak, and almost blind, being forced to make shift in order to secure the barest minimum of privacy in her home life. One feels she ought to have been spared this in her declining years. Yet in spite of such revelations one never feels that she stresses hardships. The note of victory and praise runs like a golden thread through all her writings.

It was a hard life but obviously a happy one. It was rich and full. There must have been many times when she longed for a home where she might live her life quietly. One feels her reluctance to leave her little summer home at Kikengshan or at Peitaiho. Fain would she cling to it. But she never held back, for love of husband was greater than love of home or quiet. Always her husband stands in the foreground of her story. He is the hero, her inspiration. Leaping joyously over all difficulties, he is forever beckoning her on, calling her to a fuller surrender and a more abundant life. There is much inspiration for the reader and much to call him to selfexamination. There are some slight inaccuracies which ought to be checked in future editions as for example the statement that the news of the tragedy which overtook the Stewarts reached them just before setting out on her return to China in 1902. Actually this tragedy occurred several years previously. M.H.B.

THE APOSTLE OF CHARITY by THEODORE MAYNARD. London, George Allen and Unwin, Ltd. 7/6. Pages 319.

The theme of this book is the life of Vincent De Paul. The author sets out on a most difficult task, that of saying freshly what has been well said before. The aim is accomplished for the author has, in his

wisdom, approached the matter from a new angle. Whereas in the previous works the emphasis has been either on the historical facts or more often on the saintliness of Vincent De Paul, here the writer has managed to portray vividly and arrestingly the man.

Strikingly, truthfulness is put before either romance or facts that admirers would like to believe to be true, as for example when the healing powers said to be possessed by Vincent are being related.

The author has neither added to nor detracted from the saint but rather has put before us those facts that show the man as very human and one who only slowly attained virtues which finally placed him above his fellows.

The book should appeal to all who seek to express their love to God and their fellows by service and sacrifice. D.A.B.

GRAMMAIRE DU DIALECTE DE CHANGHAI, A. Bourgeois S.J. Membre du Bureau Sinologique. Imprimerie de T'ou-sé-wé. 1941.

This is a worthy and pains-taking effort to provide a Grammar of the Shanghai dialect, by one of the learned members of the Society of Jesus at Zikawei. It represents however a thorough and exhaustive study of the Chinese Language, and will no doubt prove of great value to French speaking serious students. To recognise that there is such a thing as grammar in the Chinese language, when the Chinese themselves have no word for it, is an effort that betokens a scholarly and philological mind. Much of the material in this book is given in ordinary primers, but here it is tabulated and classified, and will no doubt aid the student to a clearer conception of a language that is so different from those of European countries. The book is divided into two parts; the first dealing in detail with the various parts of speech and the second with Syntax. This latter section appears to be of the highest value, as the chief difficulty to students lies in the idiomatic use of Chinese expressions. This is of supreme importance to-day, as many Chinese writers are evidently discarding the accepted usages of their own language, and literally following the idiom of modern European speech. The best Chinese writers are those who honour their own idioms and thus secure the attention of their readers. French speaking students of Chinese will do well to assimilate the contents of this book. C.W.A.

Two Thousand Colloquial Chinese Sentences in the Spoken Idiom of Western China, compiled by Pan Shou-Ch'eng and J. E. Moncrieff, published by The Missionary Training School, Chengtu, Obtainable at Kelly and Walsh, 22 Nanking Road, Shanghai. Kwang Hsueh Publishing House, 42 Peking Road, Shanghai, China Inland Mission, 1581 Sinza Road, Shanghai.

Mr. R. R. Mathews wrote a "Kuoyü Primer" which is a most useful text for the study of the Chinese national language. Included in this "Primer" are some 3000 sentences. In the Missionary Training School at Chengtu this book has been used and now Mr. Mathews had kindly given permission to print a West China Version of 2000 of the expressions and sentences. Mr. Moncrieff has produced this book with help on the Chinese material by his colleague, Mr. Pan. It should be most helpful for missionaries in West China.

Journal of the West China Border Research Society, Vol. X 1938, Edited by Leslie G. Kilborn & K. C. Liu, Obtainable at Kelly & Walsh.

On account of difficulties of communication the publication of this volume has been delayed. However, for those who are interested in the life of West China this volume contains many interesting articles such as: Legends of the Ch'uan Miao by David C. Graham; Vocabulary of the Ch'uan Miao by David C. Graham; Origins in Lamaism and Lama-land by Robert Cunningham; Ornamented Bricks and Tiles from Western Szechwan by David C. Graham; Dyestuffs used by the Ch'uan Miao by W. G. Sewell & S. H. Wei.



Notes on Contributors

- Dr. Francis C. M. Wei is the president of Hua Chung College which formerly was located at Wuchang but now is working at Tali near the borders of Yunnan and Burma. He has represented China at various international Christian conferences.
- Prof. David F. Anderson is in the Education Department of Hua Chung College and is a member of the London Missionary Society.
- Dr. Hwang P'u is dean at Hua Chung College. Last year he was doing some study in the U.S.A.
- Miss Liu Kai-yung is a student of Ginling College at Chengtu. She attended the seminar held last summer at Mount Omei.
- Dr. Carleton Lacy is secretary of the China Bible House and a missionary of the Methodist Church. He came to China in 1914. He travelled extensively in the interior of China during 1940.
- Rev. A. E. Small is a member of the London Missionary Society engaged in evangelistic work in and around Shanghai. He arrived in China in 1929.
- Dr. Evan Morgan formerly was on the staff of the Christian Literature Society and a member of the English Baptist Mission. He has been a great student of Chinese culture. Now he is living in England on retirement.

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